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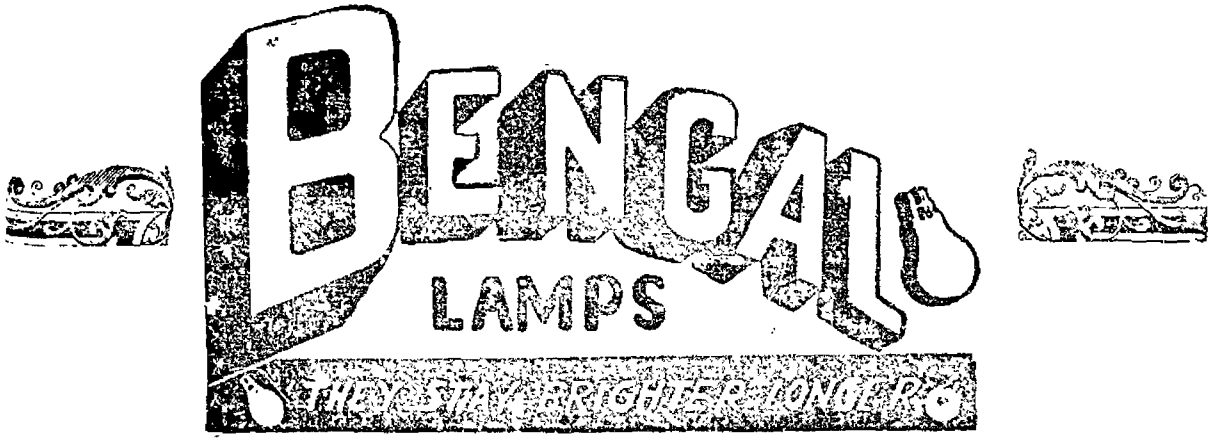
H. H. SRI JAYACHAMARAJENDRA WADIYAR

The Birthday of His Highness The Maharaja on the 31st last was celebrated in the Palace with worship and devotion. His Highness was the recipient of numerous messages offering good wishes In the evening there was a reception in the Jaganmohan Palace at which the invitees were treated to light Tea, followed by *de luxe* entertainment with music, dance and band. There was concert music by the Palace musicians. The exhibition of classical dancing by Sri U. S. Krishna Rao M.Sc. and Srimati Chandraprabha was superb. The well-matched pair, endowed with remarkably good physique, presented adult dancing at its best, captivating the audience by the beauty of the rhythmic motion of the human body. It was elegant, dignified, and charming. The Palace Karnatak Band, the Mysore Orchestra, and the Orchestra of the Lawrence School, Lovedale, which provided a rich and varied feast of joyous band music, further rendered the evening extremely enjoyable.



"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿ ಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ. ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಾತ್ಮ್ಯ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದಿಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ನೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

"VIVIDHA MATHAGALA CHARITRIKA VIMARSHE MATHU SAMANVAYA"

"The International Academy of Sanskrit Research are doing useful work in publishing the original Sanskrit literature in the Kannada language They have also an idea to publish scientific books in English in order to make the foreigners understand our ancient knowledge. "Alaya Nityarchana Padhathi" and this book are the first two publications of the Academy, translated and written in Kannada language.

The joint authors of this book, K. P. Ramanathaiya and H. Narayana Rao, are well known for their scholarship in Sanskrit and Kannada, and so the treatment in their hands has never suffered anywhere. The authors in this book have dealt with the different religions of the world, before and after the birth of Buddhism in India.

The first part deals the historicalwith background of Upanishadic religion, Jainism, Bhagavatha religion, Shaivism, and Buddhism. The origin, growth and development of these religions have been lucidly described.

The second part also comprises the various new religions, that sprouted after Buddhism, including Islamic religion and Christianity. The authors have taken all the good points in these religions and have tried to give out 'One Religion' for the development of humanity. They have shown ways and means of creative transformations of these religions into one whole religion, with modifications and adjustments. In these days of "One world" idea, the authors' idea of "One Religion" is a happy and welcome idea. Students of comparative religion and philosophy ought to read this most useful and valuable book with benefit."

Indian Express

H. H. MUMMADI KRISHNARAJA WADIYAR

On the 28th last, in the decorated Rangaharlu Hall, Mysore, Sri Mummadi Krishnaraja Wadiyar's Jayanti was celebrated by the Trustees in a grand ceremonial, under the Presidentship of Sri G. R. Josyer. On arrival Sri Josyer was received by the Trustees headed by Sri Rajakaryaprasakta A. Subrahmanya Iyer, with nagaswara, and after being photographed along with the Trustees, Rao Bahadur Rajakaryaprasakta M. Ramaswamy, Dharmaratnakara Nandi basappa, Dharmapravartaka Dr. T. S. Siddappa, Sahukar T. Thammanna and F. C. Devaraja Urs, was led to the dais on which a life-size portrait of Sri H. H. Mummadi Krishnaraja Wadiyar, sumptuously garlanded, had been installed. The hall was full with an assemblage of the elite of the city including civic dignitaries and the general public.

After invocation by Sri Mayi Gowda, the well-known Gamaki, the venerable Chairman of Trustees, Sri A. Subramanya Iyer, extended hearty welcome to the assembled public, and to the President. Sri F. C. Devaraja Urs, Secretary of the Trustees, then read out the messages received for the success of the function from distinguished personages such as, Sri K. C. Reddy and M. V. Krishnappa of the Central Government, Sri K. T. Bhashyam, Kadidal Manjappa, D. H. Chandrashekarayya, A. V. Ramanathan, M. A. Srinivasan, and G. M. Mehkri, Dr. G. Srinivasa Murthy of Adyar, and Dr. K. N. V. Sastry, M.A., Ph.D.

In his brilliant and impassioned Presidential Address Sri G. R. Josyer, threw fresh light and brought to bear a new outlook on the great career of Sri Mummadi Krishnaraja Wadiyar which was received with grateful appreciation by the rapturous audience. (The text of the Address is given on another page.) At the conclusion of the Address, Sri F. C. Devaraja Urs garlanded the President, Sri G. R. Josyer, and the Chairman of Trustees, Sri A. Subrahmanya Iyer, amidst cheers.

Following the Address, there was fine display of dance-recitals by Kumaris Chanchalakumari, Leelavati, Shakuntala and Prabha, Grand-daughters of Sri Mummadi Krishnaraja Wadiyar's distinguished courtier, Bakshi Narasappa. After a charming clarionet concert by professionals, the Secretary, Sri F. C. Devaraja Urs, thanked in felicitous terms the President for the splendid Address in which he had brought out facts which no previous President had ever done, and paid tribute to his learning, intellect, courage and skill. He also offered thanks to all others who had contributed to the success of the Jayanti Celebrations, and requested the President to present 4 pretty silver cups to the four talented Kumaris who had given the dance-recitals. Karpoorarati and Mangalarati were then offered to the Portrait of Sri Mummadi Krishnaraja Wadiyar, and with the singing of the National Anthem the Jayanti Celebrations concluded.

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Monday 3-8-1953

MUMMADI KRISHNARAJA WADIYAR

Address delivered by Sri G. R. Josyer, presiding over the Mummadi Krishnaraja Wadiyar Jayanti celebration in the Rangacharlu Memorial Hall, Mysore, on 28-7 1953:

Sri Rajakaryaprasakta A. Subrahmanya Iyer, Ladies, & Gentlemen,

All these years, since 1937, the Mummadi Krishnaraja Wadiyar Jayanti Celebrations Committee have been careful to select only personages of very high standing to preside over this august function. This year they have made a departure, and pitched upon a common man for conferring that honour. They seem to have yielded to the spirit of democracy currently prevailing. I invoke Divine Grace to enable me to function so that they and you may not feel that they had made a poor choice.

To some extent however their choice may be said to be justified; because I have had the pleasure and the privilege of writing the "History of Mysore and the Yadava Dynasty", in which the great career of Sri Mummadi Krishnaraja Wadiyar has been portrayed in all its merits. And there is also the fact that my great-grandfather was an orthodox courtier of Mummadi Krishnaraja Wadiyar, and there are still among my papers some letters addressed to him bearing the signature of the gracious Ruler. Nevertheless I have been rather hesitant about accepting this unique honour.

Though it is nearly 90 years since Mummadi Krishnaraja Wadiyar passed away, it is surprising that his memory still lives in many a family in this city. His name is still mentioned by elderly persons with no little personal endearment and affection. But academically and historically a cloud has hung over his Rulership, and previous speakers even from this platform have been rather restrained and apologetic in recounting the events of his memorable career. You will see today the injustice of that way of treating Mummadi Krishnaraja Wadiyar's memory.

The very object of the Mummadi Krishnaraja Wadiyar Jayanti Celebrations Committee is to obliterate that attitude from the mind of both the learned and unlearned.

In a manuscript which I have recently come across, is found the following description of him by a contemporary chronicler:

"ಯಾವ ಕೃಷ್ಣರಾಜಒಡೆಯರವರು ಜಗತ್ಪಾಲನದಲ್ಲಿ ವಿಷ್ಣು, ಪ್ರಭಾವದಲ್ಲಿ ಪರಮೇಶ್ವರ, ಬುದ್ಧಿಯಲ್ಲಿ ದಕ್ಷಿಣಾಮೂರ್ತಿ, ಚಾತು ರ್ಯದಲ್ಲಿ ಚತುರಾನನನು, ವಿದ್ಯೆಗಳಲ್ಲಿ ಪುಂಭಾವರೂಪಳಾದಂಥಾ ಸರಸ್ವತಿಯು ಸೌಂದರ್ಯದಲ್ಲಿ ಲಕ್ಷ್ಮೀ ಪುತ್ರನು ಶೌರ್ಯದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣಸಾರಥಿಯು ಗಾಂಭೀರ್ಯದಲ್ಲಿ ಪೂರ್ಣಸಮುದ್ರನು ಔದಾ ರ್ಯದಲ್ಲಿ ಸೂರ್ಯನಂದನನು ಧೈರ್ಯಸ್ಥೈರ್ಯಗಳಲ್ಲಿ ಹಿಮವ ತ್ಪರ್ವತನು ಸದಾಚಾರದಲ್ಲಿ ಮಹಾಋಷಿಯು ಸತ್ಯವಾದದಲ್ಲಿ ಹರಿ ಶ್ಚಂದ್ರನು ಲೋಕಾಹ್ಲಾದನಲ್ಲಿ ಕಳಾನಿಧಿಯು ಪ್ರತಿಜ್ಞಾತಾರ್ಥಸಾಧನ ದಲ್ಲಿ ಜಾಹ್ನವೀಪುತ್ರನು ಅಸಾಧ್ಯಸಾಧನದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನು ಅರಿ ಭಂಜನದಲ್ಲಿ ವೀರಭದ್ರನು ಧರ್ಮದಲ್ಲಿ ಸ್ವಯಂ ತಾನೆ ಧರ್ಮ ರಾಜನು ಕೀರ್ತಿಯಲ್ಲಿ ಶ್ರೀರಾಮಚಂದ್ರನು ಸ್ಮರಣಮಾಡತಕ್ಕಂಥಾ ಜನಗಳಿಗೆ ಇಷ್ಟಾರ್ಥಸಿದ್ಧಿಯಲ್ಲಿ ಕಾರ್ತವೀರ್ಯಾರ್ಜುನನು ಸಮಸ್ತ ಭೋಗಗಳಲ್ಲಿಯೂ ದೇವೇಂದ್ರನು ರಾಜನೀತಿಗಳಲ್ಲಿ ಭಾರ್ಗವನು ಭುಜಬಲದಲ್ಲಿ ಭೀಮಸೇನನು ಸಾಹಸದಲ್ಲಿ ವಾಯುಪುತ್ರನು ವಿನಯ ದಲ್ಲಿ ಸಹದೇವನು ಪೂರಾಲೋಚನೆಯಲ್ಲಿ ನಕುಲನು ವಾಕ್ಚಾತು ರ್ಯದಲ್ಲಿ ಆದಿಶೇಷನು ಭಕ್ತಿವೈಭವದಲ್ಲಿ ಭರತನು ಪಾರಿಶುದ್ಧ್ಯದಲ್ಲಿ ಅಗ್ನಿಯು ತೇಜಸ್ಸ್ವಭಾವದಲ್ಲಿ ಪ್ರಭಾಕರನು ಶಿಷ್ಟರಕ್ಷಣದಲ್ಲಿ ಧರ್ಮನು ದುಷ್ಟರ ಶಿಕ್ಷೆಯಲ್ಲಿ ಯಮನು ಕ್ಷಮೆಯಲ್ಲಿ ಭೂಮಿಯು ವಾತ್ಸಲ್ಯದಲ್ಲಿ ಪಾರ್ವತೀಪುತ್ರನು ಅಭೀಷ್ಟಿತಾರ್ಥದಾನದಲ್ಲಿ ಸಾಕ್ಷಾ ಚ್ಚಿಂತಾಮಣಿಯು ಇಂಥಾ ಕಲ್ಯಾಣಗುಣಗಳುಳ್ಳಂಥಾ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮರಿಗೆ ಕಲ್ಯಾಣಪರಂಪರೆ ಉಂಟಾಗಲಿ!"

Such a description would apply to a King in all his glory, not to a dissolute empty husk of a king.

Some people ask, "Of all the Yadava kings why select only Mummadi Krishnaraja Wadiyar for celebration of Jayanthi?" It is because

Mummadi Krishnaraja Wadiyar was a hero among the Yadava kings, he was undeservedly maligned, and his deeds were highly praiseworthy. The injustice done to him during his life-time rankled in the breasts of Mysore citizens, and they have sought to render his name some measure of posthumous justice.

Some say that the restoration of the throne to the Mysore Dynasty by the British, was an act of charity. No. It was an obligatory duty, and the best policy from the standpoint of the British themselves.

Before we pay our respects to Mummadi Krishnaraja Wadiyar, we owe tribute to Maharani Lakshammanni, because, if there had been no Maharani Lakshammanni, there would have been no Mummadi Krishnaraja Wadiyar.

As Nabob Hyder Ali was growing in power God brought into the Royal family a fateful young bride, Maharani Lakshammanni, daughter of Katthi Gopalaraje Urs. It was as if the father's శక్తి had taken birth as a daughter! She was high souled, farseeing, determined, persistent, and inflexible. Married to Immadi Krishnaraja Wadiyar in 1759, she waswidowed in 1766. Before long she was mortified to see the Royal household becoming subservient to the Nabob, and in 1781 sent secret envoys to the British at Madras, and by a treaty with her in 1781 they undertook to do everything to crush the usurpers and restore the Hindu monarchy in Mysore. It took 19 years and 3 wars to do so!

Lord MacCartney, Governor of Madras, wrote to Maharani Lakshammanni in 1782, "God bless you. I received the letter you sent with Narayana Rao and have noted the contents with pleasure. I have been always anxious to serve your interests. The ingratitude and injustice of Hyder to your Royal family are well known to everybody. It has become a matter of necessity not only for us but for others also to punish him for his misdeeds. I write this in accordance with the treaty with you. If God blesses the efforts of the Company it will be seen how your rights will be respected. We also count much upon the services of Tirumal Rao and other such intelligent noblemen on your behalf. And hence you may rest assured that your Kingdom will be restored to you."

In 1890 MacCartney's successor General Meadows wrote to her; "The repeated greetings of General Meadows, Governor of Channapatna. Your letter was duly delivered by your Ambassador Tirumala Rao, and I understand the contents thereof. God knows when Tippu may die and leave the country. Victory is God's grace. If He will enable us to restore the kingdom to the rightful Rulers, we shall indeed be very happy."

And in 1799 Josiah Webb, Secretary to the Madras Government wrote, "With compliments from J. Webb to Maharani Narapathi Mathoosri Rana Saheb. Three letters you sent, one to me, one to His Lordship of Bengal, and one to His Lordship here, Your Pradhan Tirumal Rao delivered, and these gave us much pleasure. Your Pradhan Tirumal Rao has for a long period continued to give us every information respecting you, and their Lordships have solemnly promised to serve you. You may rest assured that there will be no end to our friendship. We have now declared war against Tippu. But we know not what will be the result. God only knows it. I cannot write much on that head. After it be over they will without doubt attend to your business."

Despite these repeated promises, after Tippu's fall, the restoration of the Royal family was in grave doubt, because many influential persons, such as General Harris, even Purniah, were against it. But dictates of caution and policy induced the Governor General, Lord Mornington, to retain the State and restore the ancient Monarchy. In his own words, "An attentive investigation of every comparative view of these important questions terminated

a my decision that the establishment of a entral and separate Government in Mysore nder the protection of the Company, and the dmission of the Mahrattas to a certain particiation in the division of the conquered territory ere the expedients best calculated to reconcile he interests of all parties, and to secure to he company a less invidious and more fficient share of revenue, resource, commercial dvantage and military strength than under ny other kind of distribution."

But the above does not represent the full ain to the British by the conquest of Seringaatam. As Mysore Histories are generally ilent about them I may take this occasion to ay stress on them. In the words of Lord Mornington, "By the partition treaty of Mysore, we have acquired an augmentation of direct territorial revenue to the annual amount of 6½ lakhs of star pagodas, or £259000 sterling. By the subsidiary treaty of Seringapatam we have secured an annual subsidy of 7 lakhs of star pagodas, or £280000 sterling, making together with our new territorial revenue, the sum of 13 lakhs of star pagodas, or £539000 sterling. The territory acquired by the company under the treaty will yield in a few years not less than 14¾ lakhs of star pagodas, or 591000 sterling. Thus the positive augmentation of our annual resources in consequence of the late treaty will be 20 lakhs of star pagodas or £800000 sterling. Further we retained full sovereignty over Seringapatam as being a tower of strength from which we may at any time shake Hindustan to its centre, if any combination should ever be formed against our interests!"

That is the extent of the territory gained by the British by the Treaty. Here is the extent of the plunder taken away by them to England. "A gold throne, tiger-shaped, with a jewelled canopy and crest was removed to England. Colonel Wellesley, the later Duke of Wellington, writing to his brother, Lord Mornington, Governor General, said that "nothing exceeded what was done on 4th May, that scarcely a house in the town of Seringapatam was left unplundered, that in the camp bazaars, jewels of the greatest value, bars of gold, and numerous other articles of value were offered for sale by soldiers at indiscriminate prices, or exchanged for articles of nominal value. Single pearls of great value are said to be exchanged for a bottle of liquor. An army doctor was able to purchase from a soldier two bracelets set with diamonds, of which the less costly one is said to have been valued at £300000 sterling or 45 lakhs of rupees! The other bracelet was declared by the jeweller to be of such superlative value that the jeweller could not fix its price!"

The Prize Committee appointed by General Harris found in the palace an enormous and astonishing mass of wealth consisting of lakhs of specie, gold and silver plates, jewels, rich and valuable stuffs, and various other articles of great price and rarity. The jewels were found kept in large dark rooms strongly secured and sealed In the same manner were stored the gold plate, solid and in filigree, of which latter there was an endless variety of beautiful articles. The repositories of firearms contained swords most magnificently adorned with gold and jewels. There were also a number of ornamental heavy articles, particularly several door-posts of ivory of exquisite workmanship. A large library in excellent preservation also existed, the volumes being kept in chests and each book having a separate wrapper. Many of them were richly adorned and beautifully illuminated. The library except one copy of Koran, was transferred to the newly formed College of Calcutta. The copy of Koran, written in beautiful characters with elegant ornamentations, is in the Library of the Windsor Castle. The Commander-in-Chief, General Harris's own share of the prize money amounted to £ 142,202, or nearly 14 lakhs of rupees!

No wonder that after such devastation we see Seringapatam today naked and desolate!

From 1781 to the very last day of decision Maharani Lakshammanni was incessantly goading the British to restore the monarchy, and at last on 25-6-1799 Mummadi Krishnaraja Wadiyar was proclaimed Maharaja.

It was a splendid achievement, and entitles Maharani Lakshammanni to be counted as one of the greatest women in the history of Mysore, and rank among the greatest women of Modern India, Ahalya Bai, Chand Bibi, Razia Begum and others!

To return to Sri Mummadi Krishnaraja Wadiyar, he was born in 1794 as the son of Maharaja Khasa Chamaraja Wadiyar, and was five years old when he ascended the throne on the 30th June 1799. Lord Harris and the Commissioners who supervised the Installation ceremony remarked, "The deportment of the young prince at the ceremony was remarkably decorous, considering the untoward circumstances which had preceded the elevation."

Purniah was made Dewan. Colonel Wellesley stayed in the State with an army till 1805 restoring order, and Maharani Lakshmammanni guided the education of the boy-ruler and the palace affairs till 1810. Her death took away one whom the Maharaja, Purniah, Resident Cole and everyone else respected. The Maharaja was only 16, but anxious to be kept in touch with State affairs. Purniah had grown conceited with praise and power. A. H. Cole, the Resident, had to serve as well-wisher of the Maharaja and as check to Purniah, who even claimed that he held the Dewanship by contract with the British Government, and that the Maharaja had no right to interfere. Soon the state of affairs became intolerable, and in the end, in December 1811 Purniah retired, and 3 months later died. Some harsh things would have to be said about Purniah. But we will let it pass.

The Maharaja then assumed the administration, with Bakshi Balaji Rao as Dewan. Sir George Barlow, Governor of Madras, wrote on the occasion offering congratulations and said, "I have learnt with particular gratification of the prudence and ability which Your Highness has so eminently displayed in the exercise of the functions of Your exalted station."

The administration began to expand on all sides. The income was about Rs. 70 lakhs, and the population about 22 lakhs.

In 1817 a Mysore army under Bakshi Bheema Rao alongside the British quelled an army of Pindaris and Maharaja Holkar in the battle of Mahidpur. In the last Mahrata War also when Sir John Malcolm defeated Peshwa Balaji Baji Rao, he was aided by a Mysore army under Bakshis Bhima Rao and Rama Rao, who on their return were accorded a grand reception.

The Governor General, Marquess of Hastings, paid glowing compliments to the Maharaja for these services. In 1819 when he was only 25 years of age the Maharaja issued elaborate directions to the Amildars about local administration, which would be well worth copying even today.

The administration was carried on in close consultation with the Resident, A. H. Cole, who wrote that the conduct of the Raja was "everything that could be expected from a sensible and grateful mind, his forbearance incredible, attention to business indefatigable, abilities premature, and attachment to the British Government unsurpassed."

Things went well so long as the Maharaja's advisors and Resident's advisors worked hand in hand. But when their rival interests began to clash, the Resident was set against the Maharaja, and his prejudiced reports culminated in 1831 in the administration being taken over from the Maharaja and vested in Commissioners.

(To be continued.)

ತಾರೀಖು ೨೮-೭-೧೯೫೩ರಲ್ಲಿ
ರಂಗಾಚಾರ್ಲು ಪುರಭವನದಲ್ಲಿ ನಡೆದ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ

ಶ್ರೀ ಗಮಕಿ ಮಾಯಿಗೌಡರು ರಚಿಸಿ ಪಠಿಸಿದ
ಸ್ವಾಗತ ಭಾಷಣ.

ಶ್ರೀಮಹೇಶ್ವರಿ ಮಾಯೆಮಂಗಳೆ
ತಾಮರಸದಳನಯನಸೋದರಿ
ಸೋಮಶೇಖರೆ ರಾಜರಾಜೇಶ್ವರಿಯೆಶರ್ವಾಣಿ |
ಕಾಮರೂಪಿಣಿ ನಿರ್ಜರಾರ್ಚಿತೆ
ಧಾಮೆಶಿವಸತಿ ರಕ್ಷಿಸೌಶುಭ
ನಾಮೆಚಾಮುಂಡಾಂಬೆ ಭಕ್ತರ ಪರಮಕರುಣದೊಳು ॥೧॥

ಇಂದಿನುತ್ಸವನೆಸಗಿಬರಬೇ
ಕೆಂದು ಬೇಡಿದನುಡಿಯಮನ್ನಿಸಿ
ಬಂದಿಹಶ್ರೀಮಂತ ಜಿ. ಆರ್. ಜೋಸ್ಯವರ್ಯರಿಗೆ |
ಇಂದುನಾವ್ ಸ್ವಾಗತವಬಯಪೆವು
ವಂದಿಸುತಮೇಣ್ ಸ್ವಾಗತವನಾ
ನಂದವಿಗೆ ಕೋರುವೆವು ವಿದ್ಯಾವಿನಯವಂತರಿಗೆ ॥೨॥

ಮುಮ್ಮಡಿಯ ಶ್ರೀ ಕೃಷ್ಣನಾಮವ
ನೊಮ್ಮೆಮನದೊಳ್ಸ್ಮರಿಸಿದೊಡೆತಾಂ
ಹೊಮ್ಮುವುದು ದೇಶಾಭಿಮಾನವು ರಾಜನಿಷ್ಠೆಯುಮೇಣ್ |
ಹೆಮ್ಮೆಯಿಂದಾರಾಜನಾಯಶ
ವೆಮ್ಮನಾಡಿನ ಬೆಳಕದೆಂದೆನು
ತೊಮ್ಮನದೊಳಾಚರಿವೆವಾತನ ಜನನದೊಸಗೆಯನು ॥೩॥

ಘನಯಶದ ಮೈಸೂರರಾಜ್ಯಕೆ
ಜನಕನೆನಿಪಾಕೃಷ್ಣರಾಜನ
ಜನನದುತ್ಸವವಿವನು ಕರ್ಣಾಟಕದಜನತತಿಯು |
ವಿನುತಮಾರ್ಗದೊಳಾಚರಿಸೆಧನ
ಕನಕಮುಖಸಂಪತ್ಸಮೃದ್ಧಿಯ
ಜನಪದಕೆ ಕುಡದಿಹುದೆ ಕೃಷ್ಣನಮಹಿಮೆಪಿರಿದಲ್ತೆ ॥೪॥

ಮಂಗಳವು ಮೈಸೂರು ದೇಶಕೆ
ಮಂಗಳವು ಜಯಚಾಮನೃಪರಿಗೆ
ಮಂಗಳವು ಅಧ್ಯಕ್ಷಪದವಿಯ ಜೋಸ್ಯವರ್ಯರಿಗೆ |
ಮಂಗಳವು ಭಾರತಧರಿತ್ರಿಗೆ
ಮಂಗಳವು ಸದ್ಭಕ್ತವೃಂದಕೆ
ಮಂಗಳವು ನೆರೆದಿರ್ಪಸಭಿಕರಿಗಂತೆ ಸರ್ವರಿಗೆ ॥೫॥

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RAW FOOD

The closer a food is to its natural state, the ore capable it is of supporting life. Cooking variably affects some of the most important gredients, like the vitamins and mineral lts. For example, it has been found that ıe pound of cooked cabbage provides only ılf as much vitamins as raw cabbage. There e several advantages in using foodstuffs in eir natural state Imagine the time and ıergy wasted in scraping and cutting the :getables and sitting near the fire for hours r cooking them, and also the money spent on ıel which could be used for buying other sential ıtems!

Food habits, however, cannot be changed uickly and it is idle to expect the entire opulation to stop using cooked food over-ight. Nevertheless, a beginning can be ıade in two directions. Forms of cooking hich entail the maximum loss of vital ele-ıents can be avoided, and the proportion of ıch vegetables as can be eaten raw increased ı the daily menu.

Frying is an instance of the type of cooking hich creates many difficulties for the human ystem. Fried foods are a favourite of many eople as they are tasty. Now, in order to ıake fried foods palatable they must be cooked t a high temperature. They come from the an coated with hot oil or ghee This layer f grease is bad enough for the digestion, but t is even worse when fried foods are per-ıitted to get cold. A great strain is placed ın the digestive apparatus when it is called ıpon to digest fried foods. The most im-ortant factor, however, is the fact that every-hing cooked at a high temperature is sure to ıave all or most of its vital elements destroyed. It is much better to cook or steam foods at very low temperature, with no water or very little water, so that they become impregnated with their own juices and all the vital elements are retained intact.

Carrots and cabbages, beet and radish, cucumber and tomatoes, onion and lettuce can all be eaten raw. Guavas and apples, peaches and apricots may be eaten with their skin. An additional reason why one should eat raw vegetables is that they are automatically chewed properly and therefore provide good exercise to the teeth, keeping them strong and healthy. After mastication they are also more easily digested.

But vegetables should always be washed thoroughly with water before eating. During times of epidemics, they need to be washed with a solution of potassium permanganate. That is necessary for many reasons. Most vegetables grow either in dirty soil or close to the dirt-ridden surface of the earth. They are likely to be contaminated with disease-giving germs found in the dirt. And when they go to the market they are handled by many people and some of them may have germs on their hands. While lying open in the market for sale, flies may settle on vegetables and fruits and leave germs and dirt on them.

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MUMMADI KRISHNARAJA WADIYAR

(Continued from last issue.)

Commissioner Briggs, the very first Commissioner, held the Maharaja blameless. A Commission of enquiry appointed by Governor General Bentinck in 1834 also exonerated Mummadi Krishnaraja Wadiyar. Thereupon Bentinck wrote to the Board of Directors to restore the Maharaja, if necessary retaining a third of the kingdom as surety for the subsidy. But British justice had gone to sleep, and nothing happened.

The charge against Krishnaraja Wadiyar was that Purniah after his 11 years' Dewanship had amassed 2 crores of rupees, which the Maharaja had squandered away. The actual fact was that a Commission appointed before Purniah retired found a *deficit* of 43 lakhs of rupees, which he had to account for. He made good only 24 lakhs. The balance of 19 lakhs had to be written off. Therefore the story of the Rs. 2 crores surplus was a baseless canard, but on such foundations are empires built, and they soon crumble!

Sir Mark Cubbon was appointed Chief Commissioner of the State in 1834 and continued till 1861. He was a low-minded bureaucrat, and subjected the Maharaja to constant humiliation, as Sir Hudson Lowe did to Napoleon in St. Helena. The Maharaja was to receive 1 lakh of star pagodas and one-fifth of the net revenue for his maintenance. But Cubbon delayed payments on one plea or another, and drove the Maharaja into debts, and then reported to the Governor General that the Maharaja was a vicious spendthrift always in debt! But humiliating Mummadi Krishnaraja Wadiyar was like humiliating a raging lion, albeit chained.

He complained to the Governor General bitterly,—"My Lord, I must candidly confess that I have no confidence in him as a friend of my interest or dignity, and I cannot consequently feel assured that in his communications with Your Lordship regarding myself or my State he acts an impartial part. I have therefore determined to appeal to Your Lordship myself. Your Lordship will deem it no exaggeration when I declare that I feel myself entirely at the mercy of the Commissioner who, as he has, by offering me every species of annoyance and hostility in his power, proved himself not to be my friend, neither can I safely calculate upon my security while directly placed under his absolute power as the sole Commissioner of Mysore and also Resident at my Durbar. I feel myself unprotected, and I dread to contemplate the consequence of my defenceless situation. The feeling of opposition and hostility which has so strongly marked the Commissioner's conduct towards me for the last 8 years, but especially the undisguised character it has recently assumed, is become matter of public observation. I shall therefore, My Lord, only add that, after all what I have said and respectfully urged upon Your Lordship's consideration, if Your Lordship could possibly consent to leave me even for a moment exposed to the dangers of my present extremely painful situation, I would willingly prefer death to disgrace, and if Your Lordship cannot immediately interpose to rescue me from the latter I implore most earnestly that Your Lordship will inflict upon me yourself anything you like, but do not abandon me to the sport of my inferiors!"

The nature of the Commissioner can be guessed by the fact that if a letter to the

vernor General was written in Canarese, he uld ask for an English translation; and t was written in English he would ask for a narese translation to accompany it!

A little later, coming to hear that the Commissioner was going to appoint one Timmappaiah to the High Court, the Maharaja wrote him to ask if it was true; whereupon bbon pounced on him with the threat that ie was interfering in the administration he uld be deported from the State!

Protesting to the Governor General on this Maharaja wrote, "My Lord, in the linary obligations of life, according to cient saying, it becomes part of the maternal ty to cherish her offspring with the sustence of her own breast, and while I look on the Britsh Government as my parent for ery support, what could have induced the mmissioner to lead me to apprehend that breast which hitherto nourished me with lk might eventually feed me with poison, I pectfully leave it to Your Lordship's perior judgment to determine. Is it because venture to say that the rumoured appointnt of Thimmapparajiah, one of my 'worst emies', one of those unprincipled favourites io profited by the past misrule, and one those treacherous and traitorous men who nsummated the ruin of my affairs, if true, uld prove a great outrage to my feelings. t the Commissioner has thought proper to at me in this manner? Your Lordship is 'are that whatever I may communicate to our Lordship the Commissioner has the portunity of knowing, whereas I, My Lord, ow not what he writes to Your Lordship garding me. I have no friend to represent y case of mine. I have no support My Lord, ve that of yourself, and in Your Lordship's st and generous hands I have unreservedly mmitted my present welfare and future ppiness, in the full certainty that the exalted bleman at the head of the British Government in India has not only the power to avenge the grievous indignities unmeritedly inflicted upon me in this my humbled situation, but also the heart to administer to my lacerated feelings the unction of his friendly sympathy."

Once Cubbon passed the remark that "under British administration it is not permitted to condemn any person unheard." The Maharaja retorted with enviable boldness, "I believe what you say of "British Administration" is meant more as a general reflection on Native administration, which coupled with what you have said in your memo that it is both customary and justifiable for Native Princes to withhold payment until "their creditors agree to what the debtors may consider an equitable adjustment," is such a gratuitious insult offered to native honour and judgment that while I admit it to be beyond my province to call upon you for an explanation of your right for making such a reflection, I may be permitted to state that there may be good as well as obnoxious laws, and this either in an European or a Native State, and that however excellent the British mode of justice is in itself, still its proving a blessing depends upon the way it is administered by the persons entrusted with it."

In his representations to the Governor General demanding return of the State he was no less challenging. He wrote to Sir Henry Hardinge in 1845, "I can call on those who now last know me to say whether at this moment I am not as to mental and physical vigour as capable of governing my country as any man of 50 years of age in India. That I have been extravagant as to pecuniary matters in my younger days, and unfortunately had some confidential advisors who afterwards proved themselves unworthy, I freely avow, but I will not mock common sense or justice to suppose that any person could assert or believe that because either Prince or private individual had been at one time of his life wasteful in

his pecuniary arrangements, or had managed his affairs in some respects but indifferently, he should therefore be disinherited for ever. Even now I confess I have no wish to hoard my income or bury it in the earth, but to spend it in my country and amongst mypeople from whose industry I derive it. I believe I could make it plain that the assumption of the Government of my country by Lord William Bentinck was a measure both unnecessary and uncalled for by the exigencies of the time, not to speak of its being unjustified by the treaty existing between the Hon'ble Company and myself. Disturbances there were in some districts of the country; but do not disturbances occur in portions of the Company's country without any blame being imputed to the Governing authority? I had contracted debts, it is true; but what were they in proportion to the revenue of my country, and have not the best and most upright Governments in the world debts? But I am willing to let the past rest in oblivion, and to draw Your Excellency's attention to the present, and ask you and the British Government with all due deference and respect, what just ground there is now for withholding from me my true, I may say, my inalienable rights. I appeal to the treaty existing between the Government and myself, that treaty which I have never violated in the slightest particular or degree, and which I am sure Your Excellency will consider the Government bound in honour to abide by."

But these solemn pleas brought forth only vague and evasive replies, the Governor-Generals laying the responsibility on the home authorities. In 1856 Dalhousie, the great annexationist, came. He ordered that on the death of the Maharaja the State should lapse to the British Government. The Great Indian Mutiny shortly after afforded a splendid opportunity for the Maharaja to revolt, but his sterling spirit remained tranquil. The Queen's Proclamation in 1856 guaranteed the right of adoption and other rights to all Princes, but the Governor General, Lord Canning, withheld that communication from Mummadi Krishnaraja Wadiyar. And on the application of the Maharaja for restoration, he replied that he could not recommend such a thing. That year, 1861, Cubbon left, and Bowring was appointed Chief Commissioner.

The Maharaja preferred an appeal to the Secretary of State on Canning's order. In February 1864 the reply was brought and presented to the Maharaja by Commissioner Bowring. It said that while the assump-tion of the State by the British was not according to treaty, there was nothing in the treaty regarding restoration of the State when once assumed! The Maharaja was for a moment stunned with horror. Then finding words, he said, "I bow to the decision; but I cannot help declaring that in fact justice is denied to me totally by the Home Authorities. It is wonderful that the same British Government who to secure lasting fame and good faith did justice to my hereditary rights by placing me while a helpless boy of 5 years of age on my ancestral Throne, have now scrupled not to commit breach of faith and subject themselves to infamy by forcing such an unjust decision upon me! If they are to cut down the very tree which they themselves nurtured, what can I do? So long as justice sides my cause, there is little fear of losing my rights If one authority refuse me my claims, I shall never cease to importune another higher authority for a better treatment. Once more I assure you that it is my desire that this State which from time immemorial has been possessed by my house should be ever continued native and uninterruptedly enjoyed by my posterity."

Bowring however bent all his energies t persuade the Maharaja to accept one or tw taluks as jahagir, and renounce his claim ove the State. But thanks to two marvellous wise and steadfast counsellors, Dr. Campbel and Bakshi Narasappa, the Maharaja remaine

lamant. Bowring was wild, and his Assistant, ajor Eliot, told Bakshi Narasappa in blazing ger, "Both yourself and His Highness are ated on a box of gun-powder, and you cannot oid its taking fire. But you should bear it mind that sooner or later it is sure you th will be blown up to the winds! Besides is I quite apprehend that you are giving His ighness every day bad counsels not to accept e present proposition of the Commissioner id to be more firm and steady against the overnment who are this moment too powerful id very strong, and that your counsels make ep impression upon His Highness, spoil the siness, and ruin His Highness and family together. Take care you both will ever be in zard of incurring the displeasure of the Commissioner. His Highness might be put into cage like a parrot and shown to the world! s to your fate I need hardly say that it will one similar to the late Venkappaji's, the akeel of His Highness!"

Gentlemen, by such means was the British mpire extended! To such men, Cubbon id Bowring, and disreputable Gordon, we ave put up statues and memorials which stand day, not as a mark of inspiration but as a ark of disgrace to us! Not till they are moved could we raise our heads with self-spect. Men like Pradhan Tirumalarya, akshi Balaji Rao and Bakshi Narasappa eserve to adorn our walls and serve as spiration to coming generations in diplomacy, valour, and patriotism.

Then, like the Spanish matador who takes he bull by the horns in the ring, Mummadi Krishnaraja Wadiyar took the British bull by he horns. The old war-horse of Mysore ighed, and plunged its fore-hoofs in the lly of the rampant British lion. On 18th ne 1865, His Highness, on the advice of s staunch adherents, Bakshi Narasappa, lar Krishniengar, and S. Venkatavarada engar, adopted Chamaraja Wadiyar, grandson of Maharani Lakshammanni's brother, and wired the fact to the Viceroy. Quick came the Commissioner's refusal to recognise it. It was then a battle with gloves off. The redoubtable Dr. Campbell was sent to England to wake up the British public; and they woke up. Five members of the Secretary of State's Council protested against the idea of annexation. Noted Indian Ex-Civilians, headed by John Stuart Mill, sent a petition to Parliament urging it to preserve the Native State of Mysore. A deputation of prominent public men urged the Secretary of State to preserve Mysore intact.

Even the Press of England was roused. One paper wrote, "For very shame let us hear no more of Mysore annexation." Another wrote, "A fertile and pleasant province like Mysore, providing a cool summer retreat for Government, and snug berths for sons and nephews, may seem a rich prize for Indian officials. But it is marvellous that any English statesman, taking from a distance a comprehensive survey of the vast Empire of India, and mindful of the giant career that, for good or evil, lies before it, should have failed to see that twenty such Provinces as Mysore would be dearly purchased if their possession crippled the influence which it is our high mission to exercise upon the future of India, by shaking the confidence of our native subjects and allies in our moderation and even our good faith!"

And young John Morley, who later was to gain fame as the most eminent and impeccable of British publicists, wrote scathingly, "There can be no doubt that, viewed from the point of higher international morality, measured by the purer standard of the political duty of the superior to the inferior race which prevails in the present decade of the century, the policy of the Indian Government, prompted by men of the old school like Sir Thomas Munro and Sir Mark Cubbon, was in the last degree selfish, grasping, and hollow.

(To be continued.)

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THE RATIONALIST

A Weekly

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40, AUTHOR: YAJURVEDA II VOLS. & RIGVEDA PADAI, EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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A. I. R. MYSORE.

The Talk on "Neeti"

Sri C. Varadaraju, "Krishi-niketan", Challapalli, East Godavary Dt. writes:

"I saw your name in the Radio talk "Wise Conduct of Life" at 9-15 p.m. yesterday, and switched on to Mysore, and heard your familiar voice. I wonder if you can remember my being student of the Third Year Sanskrit Honours Class in 1915-16, the Final Year class of your Honours class. Once I saw your name in connection with some publication, but I could not gain contact. Your talk for 15 minutes was particularly soul-elevating, interspersed with Samskrit Quotations and the teachings of *Dhammapada* and Confucius to Mahommad. I do not know if you are sending it to any newspaper for publication. I request you will kindly send me a true copy of the speech you read at the Radio Mike."

EINSTEIN

Albert Einstein has revealed that a look at a compass when he was five years old started him on his career in science.

In one of his rare public appearances, the renowned physicist recalled how the shivering compass needle, drawn to the north by a force he did not understand, ultimately sent him searching into the profoundest mysteries of the universe.

The famed mathematician, now 74 years old, said, the compass together with geometry at the age of 12 "had a considerable influence on my development". But he said no one knows what causes a particular reaction in an individual.

"Man," he said, "has very little insight into what is going on within himself!"

THE ATOM

Nearly 1,300 different kinds of atoms 1,274, to be exact—are now known to exist, according to experts of the Knolls Atomic Power Laboratory.

Scientists of the past century believed that each element was a unit and existed only in one form. About 40 years ago, however, it was discovered that a single element might have atoms of different weights.

Thus, tritium, which has been suggested as a possible material for use in the hydrogen bomb, is a form with atoms three times as heavy as the ordinary kind. Also, there is deuterium, which is twice as heavy as normal hydrogen. These three are referred to as the "isotopes" of hydrogen.

Every one of the 98 different elements now recognized has a number of isotopes, and to cover generally all the isotopes of all the elements, the general term "nuclide" has been coined. This was chosen since it is the "nucleus," or core, of an atom that determines its fundamental properties.

THE GALAXY

The Milky Way galaxy to which our earth the sun and all the stars in our pinwheel par of the universe belong has a hazy envelop that extends farther into the depths of spac than astronomers have realized.

A corona of stars about 400 million billion miles in radius is now believed to completel surround our pinwheel system. This make our galaxy almost 800 million billion mile across instead of the 600 million billion mile which in recent years have been accepted.

This new estimate of the size of our galax has been completed by Dr. Harlow Shaple Director of Harvard College Observatory.

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ."

y K. P. Ramanathaiah and H. Narayan Rao.

* * *

eview in the "Hindu", Madras:

"Issued as a publication of the "International Academy of Sanskrit Research" founded Mysore, by Mr. G. R. Josyer, and his collarators, the present volume contains in annada what may be described as a constructive and critical historical survey of different stems of thought and speculation that have peared in the course of the progressive owth and evolution of India's higher thought nce the age, or period, or epoch of the Vedas id Upanishads. Not merely this. The authors ive attempted, in addition, harmonisation of ie different systems studied and expounded y them, with a view to emphasis being placed laid on the greatest common measure of greement among them, as such emphasis ould be needed just now, or almost taken for anted without much discussion or argument, a world torn and troubled by warring trends nd tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

"The authors have made their survey of the hilosophical schools and thought-systems as xhaustive as possible, ranging between the ldest Vedic chronology and contemporary imes. The first part of the work contains two ections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or ystems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the ater.

The second part is devoted to harmonisation of the different systems, ("Samanvaya" and 'Samanvayada-yojane"). The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

The authors are unreservedly to be complimented on their brilliant work."

MAMMIE

The wife of a U.S. Army officer stationed in Texas was unable to live at the post and had to stay in San Antodio, 30 miles away. Since her husband rarely got leave, she was desperately lonely. One week-end she felt that she had to see him. In the garage was her parent's car—but she had never learned to drive. She got the man next door to show her how to start it and what to do about shifting gears. Then she called her husband and started off.

Outside the gates of the Army post the young officer was waiting anxiously. There she came at last; the familiar car, undamaged, moved slowly and erratically towards him! He grinned and waved.

"Ike," shouted Mamie Eisenhower, "jump on the running-board quick! I don't know how to stop!"

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The Rationalist.

Monday 17-8-1953

MUMMADI KRISHNARAJA WADIYAR

(Continued from last issue.)

We shall be accused of acting hypocritically from first to last. Lord Wellesley established a Kingdom which he never meant to be maintained. He made a treaty with the Nizam to last while sun and moon should endure, but he only meant while it should suit English policy. We assumed the administration of Mysore under the pretext of securing a subsidy, but all the time we never intended to give it back again. We declared that we recognised the right of adoption, and on the first opportunity we decline to do any such thing. We declared that we had given up the evil policy of annexation, and then we annex the first territory on which we can lay our hands. It is not difficult to see how ugly our conduct can thus, without much forcing, be made to look. And all India is said, on credible authority, to be watching the case. We have abandoned our legitimate influence in the West in order to annex in the East. We preach moral suasion in Europe, so that we may be free to practise material repression in Asia! We make ourselves despised in one Continent, in order to make ourselves hated in another. It would be paying many of our Cabinet Ministers of either party much too high a compliment to say that this is their deliberate policy. They have replaced our old and in many points our bad system of "Thorough", by the new and in all points the worse principle of "Drift"! The story of Mysore illustrates only too perfectly the perils in which the Drift system may involve us in matters not immediately under the public eye. The only consolatory reflection is that in this instance Public opinion may even now come into operation, and reverse a policy which is opposed alike to all principles of Justice, and to the expediency of the hour."

Taking up consideration of the case in February 1867, Parliament did reverse the vile policy, and the Maharaja received the good news in a cable by the worthy Dr. Campbell, "I heartily congratulate Your Highness! House of Commons decided last night Mysore Kingdom safe! Prince succeeds Your Highness."

As a crowning act of reparation, in May 1867, the Queen Empress, by way of evincing her esteem towards the great prince, conferred on him the title of Knight Grand Commander of the Most Exalted Order of the Star of India.

And on 27th March 1868 this doughty soul left this world and passed into the realm of the angels!

In the long list of Yadava sovereigns in Mysore, Mummadi Krishnaraja Wadiyar strikes us as one of the most outstanding, and one of the most praise-worthy. Yaduraya, Raja Wodayar, Kantheeravanarasaraja Wodayar, and Chikkadevaraja Wodayar cannot stand on a higher pinnacle in the mind of posterity, than this illustrious descendant of theirs. Raja Wodayar got for his Dynasty the throne which had been the seat of authority of the Vijayanagar Viceroys. Krishnaraja Wodayar, by grace of God, re-ascended the throne which had been kept vacant by Moslem usurpers. Chikkadevaraja Wodayar was a Ruler of singular enlightenment who had received honour at the hands of the Mogbul Emperor. Krishnaraja Wodayar had deserved and won honours from Queen Victoria, who was in all ways a greater sovereign than Emperor Aurangazeb. Chikkadevaraja Wodayar made a fetish of accumulating wealth, and got to be known as "Navakoti Narayana". Krishnaraja Wodayar deemed wealth a servant to be

nployed in good causes, and spent it hand-
omely, generously, in religious charity and
a civic improvement. He told his critics
oldly, "Even now, I confess, I have no
ish to hoard my income or bury it in the
arth, but to spend it in my country, and
mongst my people, from whose industry I
erive it". If any one can say that there is a
etter way of spending money for a King
han this he would be deemed insane.—Did
eorge IV spend money in the same way?
—His predecessors had to cope with and
ubdue riotous Palyagars, or face invading
Mahratta or Moslem chieftains out to collect
oot or tribute. But Mummadi Krishnaraja
Wodayar had to cope with the world's most
orward Empire-builders, and that he did so,
elying on God and on the justice of his cause,
nd defied, braved and vanquished the con-
erted and persistent efforts of a succession of
Great Britain's veteran diplomatists, shows
is abounding moral courage and magnificent
alibre. Thereby he made himself the most
llustrious of Mysore Kings, and one of the
utstanding Indian Rulers of the 19th century.
The remark of the Maharaja of Travancore on
he death of Krishnaraja Wodayar that "India
ad lost a historic personage", was a recogni-
ion of his rank among contemporary Indian
Princes.

There were other sides to his life that were
no less praiseworthy. The rebuilding of the
temples which Tippu Sultan had destroyed was
considered by him not only a pious obligation
but also a duty to his subjects. Tippu Sultan
had destroyed the temples of Shweta-Varaha-
swamy at Seringapatam and Thrineswara-
swamy at Mysore. Krishnaraja Wodayar built
temples for those Deities inside the fort of
Mysore and made large offerings for their daily
worship. The temple of Chamundeswari on
the hills near Mysore was extended, and the
spire which Raja Wodayar had conceived was
taken up and completed. He got the numerous
crevasses and pitfalls on the hill-top filled up
and levelled, and made it accessible, safe,
and presentable. Similarly he improved the
Lakshmiramanaswamy Temple near the palace
and built a spire. Adjacent to it he established
the image of Venkataramanaswamy in the
temple whose image had got damaged. He
manifested his devotion to Sri Krishna by
founding the popular Krishnaswamy Temple
to the south of the Palace. The temple of
Srikantheswara at Nanjangud was improved
and provided with a spire and with increased
grants for worship. In memory of his father
and mother he greatly extended the town of
Arikuthara, his father's birth-place, and named
it Chamarajanagar, and built a temple for
Chamarajeswara and consort, as well as one for
Narayanaswamy, and that being the through-
route to the south, he established choultries
and rest houses for travellers. Again in the
near by town of Anchavadi, he renovated the
temple of Veerabhadraswamy and provided for
its worship. In Seringapatam Tippu Sultan
had destroyed the temple of Narasimhaswamy,
which had been erected by Ranadheera Kanthee-
ravanarasaraja Wodayar. Krishnaraja Wodayar
rebuilt the temple on its former lavish scale,
and restored the Deity. Recognising the
sanctity of Melkote, he renovated the temples
of Narayanaswamy and Yoga Narasimha-
swamy, presented valuable offerings, and esta-
blished a special annual function in his name
on his birthday, called the Krishnaraja-mudi
Festival. He provided a grant for the daily
ration of rice to be given to the Brahmin
residents of Melkote. He also devoted due
care to the restoration or improvement of other
temples of public worship in other parts of the
State, and made pious offerings to the sacred
Deities of Tirupati. These things alone aiming
at the moral and material welfare of his people,
in this remarkable Ruler's career fill a chapter.
He fulfilled thereby one of the primary duties
of the ideal Hindu Ruler.

Besides, he constructed numerous houses in
Mysore in the form of Agraharas, named after

the several members of the Royal family, and presented them to the deserving orthodox and learned, as also slices of land free of taxes or at concession rates. He established chowltries, planted roadside trees, and built tanks for the convenience of travellers on the main routes of the State. He built a Dharmasala near the Madhuvan Gardens as a resting place for gosayee pilgrims, and arranged for the issue of rations and cloth to such religious mendicants. He paid due honours to the Sringeri Mutt, Parakala Mutt, Ahobila, Totadri, Vyasaraya and other Mutts. Further, according to the ancient usage of Kings, he from time to time performed various *Danas*, or gifts in coins, silver, gold, pearls and in kind, such as Tulapurusha-dana, Hiranyagarbha-dana, Godana, Gajaswaratha-dana and others, and performed the Koti-Panchakshari Japa himself and got them also performed by his Queens.

He financed the performance of Vedic sacrifices such as Vajapeya, Ukthya, Garudachayana and others by such of his subjects as were competent to perform them.

He heralded the modern practice by establishing a free hospital for the public of the Capital. He opened a Zoo where varieties of wild animals were brought and kept, providing amusement and education to the young and old of the City. He constructed bridges near Sivasamudram on the Cauvery, and on the Lokapavani and Arkavati rivers, and sumptuous bathing ghats at Paschimavahini and Nanjangud, as also the beautiful Karanji tank at Mysore, and big tanks at Bangalore and Chikballapur. He erected two interesting architectural edifices in Mysore, the Lokaranjan Mahal and Jagan Mohan Mahal.

In the field of letters his patronage and personal achievements have been outstanding. ಶ್ರೀತತ್ತ್ವನಿಧಿ, ಗಣಿತಸಾರಸಂಗ್ರಹ, ಸ್ವರಚೂಡಾಮಣಿ, ಸೌಗಂಧಿಕಾಪರಿಣಯ, ಸಂಖ್ಯಾರತ್ನಕೋಶ, ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ, ಆರ್ಯಾರಾಮಾಯಣ, ಶ್ರೀಚಕ್ರ ಸಂಗ್ರಹ, ಸೂರ್ಯ ಚಂದ್ರವಂಶಾವಳಿ, ಜಾನಮುಂಡಾಂಬಾಲಘುನಿಘಂಟು, ಮಹಾಕೋಶಸುಧಾಕರ, ಚತುರಂಗಸಾರಸರ್ವಸ್ವ, ದೇವತಾನಾಮಕುಸುಮಮಂಜರಿ, ಸಂಖ್ಯಾಮಾಲೆ, ದಶಾವಿಭಾಗ ಪದಕ, ಗ್ರಹಣದರ್ಪಣ, ಸರಿನಂಜುಂಡರತಕೆ and other works of scientific, devotional and literary interest were the outcome of his reign, and many of them were brought out in a stone printing press established in the Palace itself. His court was adorned by various scholars proficient in many fields of learning. The courts of Tanjore and of the Peshwas having ceased to exist early in the century, the Royal Court of Mysore became the only centre of men of learning in the Deccan, and Mummadi Krishnaraja Wodayar surpassed even Chikadevaraja Wodayar in his devotion to the Muses. He also founded an English school in Mysore under European management, and took personal interest in its progress during many years.

Thus Mummadi Krishnaraja Wadiyar was a monarch of many-sided public interests and earned the esteem and love of his subjects of all ranks. He touched their lives at so many points, that his name came to be spoken of as the lamp of each household. Judged by Indian standards, he deserves anything but the calumny that his self-interested British critics have directed against him. Even judged by European standards, George IV, Charles I, and James II, Krishnaraja Wodayar ranks far above the average and is worthy of respect. Therefore it would be well for writers and speakers about him to get over their hallucinations, and cease to speak of him apologetically. It was bad that the Maharaja was made the victim of the conspiracy of the British officialdom of his day. It is absurd for chroniclers of to-day to allow themselves to be misguided by that conspiracy. Whether he was King de facto or de jure, he led a generous, chivalrous, upright, and enlightened life, and in the long list of the galaxy of Kings of the Yadava dynasty, he stands out as bright as any, and if Krishnadevaraya of Vijayanagar deserves historic encomiums, Mummadi Krishnaraja Wodayar of Mysore deserves them no less. Thus would we commend his name to posterity!

G. R. Josyer.

The I. A. S. R.

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"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಚೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದ್ದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

"VIVIDHA MATHAGALA CHARITRIKA VIMARSHE MATHU SAMANVAYA"

"The International Academy of Sanskrit Research are doing useful work in publishing the original Sanskrit literature in the Kannada language. They have also an idea to publish scientific books in English, in order to make the foreigners understand our ancient knowledge. "Alaya Nityarchana Padhathi" and this book are the first two publications of the Academy, translated and written in Kannada language.

The joint authors of this book, K. P. Ramanathaiya and H. Narayana Rao, are well known for their scholarship in Sanskrit and Kannada, and so the treatment in their hands has never suffered anywhere. The authors in this book have dealt with the different religions of the world, before and after the birth of Buddhism in India.

The first part deals the historicalwith background of Upanishadic religion, Jainism, Bhagavatha religion, Shaivism, and Buddhism. The origin, growth and development of these religions have been lucidly described.

The second part also comprises the various new religions, that sprouted after Buddhism, including Islamic religion and Christianity. The authors have taken all the good points in these religions and have tried to give out 'One Religion' for the development of humanity. They have shown ways and means of creative transformations of these religions into one whole religion, with modifications and adjustments. In these days of "One world" idea, the authors' idea of "One Religion" is a happy and welcome idea. Students of comparative religion and philosophy ought to read this most useful and valuable book with benefit."

Indian Exprses.

FOOD FALLACIES

Consider the followiug remarks so obviously ıntradictory: "Bananas are fattening"; Bananas are good for reducing". Each atement contains, of course, an element of uth. Compared, weight for weight, with ;her fruits, bananas have a relatively high ıloric (heat-producing) content. The caloric)quirement of an individual depends on many ıctors, including, for example, his size and ıe nature of his daily activity. If his total)od intake provides more than this require-ıent, he will gain weight. No individual food ın be held responsible for increase in weight.

In addition to calorics, bananas provide use-ıl amounts of essential minerals and vitamins. Because they are quite a satisfying food, they ıay be useful in a diet designed for weight eduction, but they have no weight-reducing uality in themselves. Beliefs that other foods ave "fattening" or "reducing" properties hould be considered accordingly.

There are persons who believe that eating aw onions will prevent colds. True, a varied iet supplying adequate amounts of minerals nd vitamins will promote health and thus educe dangers of infection. But no food can romote immunity from specific bacteria. Neither will clean, wholesome food of any sort ause disease, although there are some people vho hold that cucumbers cause cold or that ugar causes diabetes.

Garlic is an important instance of an ex-ellent food article the use of which has been liscouraged by a taboo. Undoubtedly it has strong smell. But this can affect one's reath only if it is taken in excessive quanti-ies. The social taboo of which it is the victim s irrational and in the final analysis we are nly victimising ourselves, for garlic is excep-ionally rich in three important mineral ele-ments, calcium, potassium and phosphorus. It has a trace of iodine and a fairly large alkali excess. It also contains some sugar, raw fibre, and possesses fair amounts of vitamin B and C, and a trace of vitamin A. Garlic aids in the improvement of many ailments. It stimulates the appetite and acid secretion of gastric juices and in this way prevents gas formation or flatulence. It also helps in reducing high blood pressure.

Another fallacy that has gone the rounds is that if one eats an article of food in excess, its bad effect can be neutralised by eating certain other articles of food. For example, you are advised to eat ginger if you have consumed a lot of guava, or take spices or soda if you have eaten potatoes in excess. Only a vague understanding of the science of nutrition can be responsible for the commonly held view that if a little of some nutrition is good, more of it should be better, losing sight of the fact that the body cannot utilise more than a limited amount of this nutrition. Some parents over-feed their children by giving them large quantities of sweets made of *Khova* or butter or ghee, imagining that these contain a lot of vitamins which will fatten their bodies. Actually, such foods reduce the children's resistance to disease.

A golden rule of health is to eat a variety of foods every day. Eating can and should be a pleasure, and at the same time make a contribution to health and happiness.

Press Information Bureau.
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ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

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The Rationalist.

Monday 24-8-1953

"WISE CONDUCT OF LIFE"

BY G. R. JOSYER.

[*Talk broadcast from All-India Radio, Mysore, on 5-8-1953, published by kind permission of the authorities.*]

It is now generally understood that the earth took shape millions of years ago. It has not yet been ascertained when man's life began in it. Much of the past is a sealed book. We have only to guess at it. Some guess that it was only some thousands of years ago. Others hold that it is just probable that it was millions of years ago. The men of those early centuries were also men with physical powers, and instinct, emotion, mind, heart, and brain, like ourselves. And like ourselves, by effort, training and experience, they developed them, and the lessons from life that they drew have gone the round of the globe and been passed down from generation to generation. By suffering and sweat they discovered certain truths, the knowledge of which they have passed down so that it may make life easier and happier for all. They are not the precepts of one sage, saint or philospher, or of one generation of men, but the gathered wisdom of generations of thinkers and seers. Sanskrit which admittedly is the most ancient and most extensive of the literatures which have come down to us from the past, is honey-combed with the nectarine drops of that wisdom. Its Upanishads, Puranas, Shukraniti, Viduraniti and Chanikyaniti, and Manu's magnificent Code, are treasure-caskets of advice, precepts, counsels, warnings and admonitions, which make for a happy life. Those principles have since been adopted, and echoed, by thinkers of other lands and peoples.

The child born, according to its fate or heredity has got certain traits, instincts and tendencies latent in its tender frame. They have to be scraped, pruned, trained and shaped into good form carefully. Otherwise they will grow wild and raise the child into a boor, a cad, or a villain.

Badness in men, the ancients resented like poison:

सर्पः क्रूरः खलः क्रूरः सर्पात्क्रूरतरः खलः ।
मन्त्रौषधिवशस्सर्पः खलः केन निवार्यते ॥

ಸರ್ಪಃ ಕ್ರೂರಃ ಖಲಃ ಕ್ರೂರಃ ಸರ್ಪಾತ್ಕ್ರೂರತರಃ ಖಲಃ ।
ಮಂತ್ರೌಷಧಿವಶಸ್ಸರ್ಪಃ ಖಲಃಕೇನನಿವಾರ್ಯತೆ ॥

"The serpent is cruel, the villain is cruel. The serpent can be protected against by herbs and charms. But there is no protection against the villain."

They divided men into three types:

ऋते सत्पुरुषाः परार्थघटकास्स्वार्थान्परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतस्स्वार्थाविरोधेन ये ।
तेऽमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

ಏತೆ ಸತ್ಪುರುಷಾಃ ಪರಾರ್ಥಘಟಕಾಸ್ಸ್ವಾರ್ಥಾನ್ಪರಿತ್ಯಜಯೆ
ಸಾಮಾನ್ಯಾಸ್ತು ಪರಾರ್ಥಮುದ್ಯಮಭೃತಸ್ಸ್ವಾರ್ಥಾವಿರೋಧೇನ ಯೆ
ತೇಮೀ ಮಾನವರಾಕ್ಷಸಾಃ ಪರಹಿತಂ ಸ್ವಾರ್ಥಾಯಸಿಘ್ನಂತಿಯೆ
ಯೆತುಘ್ನಂತಿ ನಿರರ್ಥಕಂ ಪರಹಿತಂ ತೆ ಕೆ ನಜಾನೀಮಹೆ ॥

That is,

"They are good men who, regardless of their own interests, do good to others. They are ordinary men who do good to others, without prejudice to their own interests. They are human devils who do evil to others for their own benefit. But those who injure others wantonly, for nobody's benefit, we do not know what to call them!"

They said that man had to be tested like gold:

था चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदनतापताडनैः।
था चतुर्भिः पुरुषःपरीक्ष्यते त्यागेन शीलेन गुणेन कर्मणा॥

ಥಾಚತುರ್ಭಿಃ ಕನಕಂ ಪರೀಕ್ಷ್ಯತೆ ನಿಘರ್ಷಣಚ್ಛೇದನ ತಾಪ
ತಾಡನೈಃ |
ಥಾಚತುರ್ಭಿಃ ಪುರುಷಃ ಪರೀಕ್ಷ್ಯತೆ ತ್ಯಾಗೇನಶೀಲೇನ ಗುಣೇನ
ಕರ್ಮಣಾ ||

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

They said that the man of good qualities is fit to live; the man of virtuous deeds is fit to live; and that the man who has neither qualities nor virtues is better dead.

"Fire may be quenched by means of water. The noon-day sun may be warded off by means of an umbrella. The elephant in *must* may be curbed by a sharp goad. The ox and ass may be controlled by a rod. Disease may be cured by medicines. Even poison may be subdued by herbs and amulets. Thus everything has an antidote. But a self-willed brute of a man has no antidote whatever!"

"Men urged by greed do not care either for elders or Kinsmen. Men urged by lust have neither fear nor shame. Men urged by hunger consider neither the taste nor the cooking. Men who are a prey to their senses get neither happiness nor sleep. Therefore we should avoid those passions."

"My son", advises a sage, "if you would be happy, reject sensuous things like poison Forgiveness, rectitude, discipline, piety, and truth, drink these like nectar."

"A man seeking for eternal happiness," they said, "might obtain it from a hundredth part of the sufferings which a foolish man endures in the pursuit of riches."

Virtues can be learnt even by the unlearned, by observing the so-called lower animals :

सिंहादेकं बकादेकं शिक्षेच्चत्वारि कुक्कुटात् ।
वायसात्पञ्च शिक्षेत षट्शुनस्त्रीणि गर्दभात् ॥

प्रभूत कार्यमल्पं वा यो नरः कर्तुमिच्छति ।
सर्वारम्भेण तत्कार्यं सिंहादेकं प्रचक्षते ॥
इन्द्रियाणि च संयम्य बकवत्पण्डितो नरः ।
देशकालबलं ज्ञात्वा सर्वकार्याणि साधयेत् ॥
प्रत्युत्थानं च युद्धं च संविभागं च बन्धुषु ।
स्वयमाक्रम्य भुञ्जीत शिक्षेच्चत्वारि कुक्कुटात् ॥
गूढमैथुनचार्ष्ट्यं च काले काले च सङ्ग्रहम् ।
अप्रमादमविश्वासं पञ्च शिक्षेत वायसात् ॥
बह्वाशी स्वल्पसंतुष्टस्सुनिद्रो लघुचेतनः ।
स्वामिभक्तश्च शूरश्च षडेते श्वानतो गुणाः ॥
सुश्रान्तोपि वहेद्भारं शीतोष्णं च न पश्यति ।
संतुष्टश्चरते नित्यं त्रीणि शिक्षेत गर्दभात् ॥

ಸಿಂಹಾದೇಕಂಬಕಾದೇಕಂಶಿಕ್ಷೇಚ್ಚತ್ವಾರಿ ಕುಕ್ಕುಟಾತ್ |
ವಾಯಸಾತ್ಪಂಚ ಶಿಕ್ಷೇತ ಷಟ್ಶುನಸ್ತ್ರೀಣಿಗರ್ದಭಾತ್ ||
ಪ್ರಭೂತಂ ಕಾರ್ಯಮಲ್ಪಂವಾ ಯೋನರಃಕರ್ತುಮಿಚ್ಛತಿ !
ಸರ್ವಾರಂಭೇಣ ತತ್ಕಾರ್ಯಂ ಸಿಂಹಾದೇಕಂಪ್ರಚಕ್ಷತೆ ||
ಇಂದ್ರಿಯಾಣಿಚ ಸಂಯಮ್ಯ ಬಕವತ್ಪಂಡಿತೊನರಃ |
ದೇಶಕಾಲಬಲಂಜ್ಞಾತ್ವಾ ಸರ್ವಕಾರ್ಯಾಣಿ ಸಾಧಯೇತ್ ||
ಪ್ರತ್ಯುತ್ಥಾನಂಚಯುದ್ಧಂಚ ಸಂವಿಭಾಗಂಚ ಬಂಧುಷು |
ಸ್ವಯಮಾಕ್ರಮ್ಯಭುಂಜೀತ ಶಿಕ್ಷೇಚ್ಚತ್ವಾರಿ ಕುಕ್ಕುಟಾತ್ ||
ಗೂಢಮೈಥುನ ಧಾರ್ಷ್ಟ್ಯಂಚ ಕಾಲೆಕಾಲೆಚಸಂಗ್ರಹಂ |
ಅಪ್ರಮಾದಮವಿಶ್ವಾಸಂ ಪಂಚಶಿಕ್ಷೇತವಾಯಸಾತ್ ||
ಬಹ್ವಾಶೀ ಸ್ವಲ್ಪಸಂತುಷ್ಟ ಸ್ಸುನಿದ್ರೊಲಘುಚೇತನಃ |
ಸ್ವಾಮಿಭಕ್ತಶ್ಚಶೂರಶ್ಚ ಷಡೇತೆ ಶ್ವಾನತೊಗುಣಾಃ ||
ಸುಶ್ರಾಂತೋಪಿವಹೇದ್ಭಾರಂ ಶೀತೋಷ್ಣಂಚನಪಶ್ಯತಿ |
ಸಂತುಷ್ಟಶ್ಚರತೆನಿತ್ಯಂ ತ್ರೀಣಿಶಿಕ್ಷೇತಗರ್ದಭಾತ್ ||

"We can learn one great quality from the lion, one from the crane, four from the cock, five from the crow, six from the dog, and three from the ass."

"Whether a work be big or small we must put forth all our strength to achieve it. That is the lesson we must learn from the Lion."

"The wise man, like the Crane, should rein in his senses, and duly weighing the time and place, achieve his purpose."

"Rising early, being ready to fight enemies, sharing gains with near ones, and grabbing enjoyment forcefully, are the four things to be learnt from the Cock."

"Secrecy in matters of sex, boldness, absence of flurry, providing for the future, and never taking anything on trust, are the five things we should learn from the Crow.

"Eating much or contentment with little, easy sleeping, being a good companion and a faithful servant, with plenty of courage, are six qualities to be copied from the Dog."

"Bearing a burden however tired, regardlessness for rain or sun, going about contentedly, are to be learnt from the Ass."

"The man who learns these twenty virtues, and practises them in his daily affairs will prove to be unconquerable," they said.

One happy sage, asked the secret of his happiness, declared, "I do not get feverishly concerned with what is happening to me now, or what may happen to me tomorrow. Therefore I live quite happily".

"I do not fear the approach of old age or death, or rejoice over conquests or achievements. Therefore I live quite happily."

"I look upon gains as they come, and losses as they come, as the same as my two hands. Therefore I live quite happily.

"When I acquire some fresh knowledge from time to time, it brings me wisdom and not conceit. Therefore I live quite happily."

"Though I am powerful, I do not forcefully defraud others. Though poor I do not cherish wants. Therefore I live quite happily."

"I rejoice in the happiness of others, and sympathise with the miserable. The proud find in me an understanding sympathy. Therefore I live quite happily."

"I do not look upon any one as my own, or any as aliens. Therefore I live happily."

"I view all things with steadfast, genuine and friendly interest. Therefore I live quite happily."

That gives the means of happiness in a nutshell.

They thus define the great and noble life:

"Seeking the companionship of the virtuous, loving the good qualities of others, being obedient to elders, assiduousness in studies, faithfulness to one's own wife, avoidance of public scandal, devotion to God, control of one's self, and dissociation from the wicked, these fine qualities render men great and win them esteem."

"Courage in the face of disaster, mildness in prosperity, eloquence in men's assembly, valour on the battle-field, love of fame, and earnest endeavour in religious studies, are inherent qualities of great men."

"The hand giving in praiseworthy charity, the head bowing reverently at the feet of elders, the mouth uttering truthful words, the arms possessed of matchless strength, a pure heart, and ears serving as channel for divine learning, these adorn noble men even without riches."

"Wealth attains beauty when accompanied by goodness, valour by reticence, wisdom by tolerance, knowledge by modesty, money by well-placed munificence, asceticism by avoidance of anger, power by forbearance, virtuous deeds by being free from ulterior motives, and gentlemanliness of behaviour lends beauty to everything."

All this is very ancient wisdom which has been handed down to us.

The two thousand-five-hundred-year old Buddhistic code, *Dhammapada*, repeats similar counsels:

"There is no fire like passion, there is no spark like hatred, there is no snare like folly, there is no torrent like greed."

"Let a man make himself what he preaches to others. The well-subdued may subdue others; one's self indeed is hard to tame."

"To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons,
This is the greatest blessing.
Beneath the stroke of life's changes
The mind that shaketh not,
Without grief or passion,
This is the greatest blessing.
On every side invincible
Are they who do arts like these,
On every side they walk in safety,
And theirs is the greatest blessing!"

About the same time as Buddha, on the other side of the giant Himalayas, Confucius of China was preaching, "Nine things there are of which the superior man should be mindful; "to be clear in vision, quick in hearing, genial in expression, respectful in demeanour, true in word, serious in duty, inquiring in doubt, self-controlled in anger, and just and fair when the way to success opens out before him." "Superior men are modest in their words, profuse in their deeds."

And 1500 years after these, Mohammed, the Prophet of the Middle East, repeated, "None of you can be called a true believer till he loves for his brother what he loves for himself." "Do a kindness even if it be to a dog." "Trust in God, yet tie the camel's leg." And, "Nothing weighs heavier in the scales of the last day than kindness of disposition."

Thus in the wilderness of life, the travellers of the past and the ancient explorers have made certain land-marks, cleared certain pathways, and set up certain beacon-lights, which guide us,—unless we ignore them,—as to what to do and what not to do, for the attainment of peace, happiness and prosperity.

5-8-53. G. R. Josyer.

H H. MUMMADI KRISHNARAJA WADIYAR

Sri Pradhanashiromani N. Madhava Rau, C.I.E., writes:

"My dear Mr. Josyer,

Many thanks for sending me a copy of your Presidential Address on the occasion of the recent Jayanti celebrations of H. H. Sri Mummadi Krishnaraja Wadiyar. I have read it with great interest, and appreciated in particular the well-documented but little-known facts which you have brought out to show that that talented and large-hearted Ruler was more sinned against than sinning. It is surprising that men like Cubbon and Bowring should have been among the foremost of his contemporaries who tried to give him a bad name!

With kind regards,

Yours Sincerely,
N. MADHAVA RAU.

MARRIAGE

SOW. SEETHALA, daughter of Mr. and Mrs. K. Rajah Iyer, Madras, with CHI. K. Ramaswamy, B.SC., B.E., son of Mr. and Mrs. V. Krishnamurthy Iyer, Madras, on 28-8-1953, and

SOW. CHANDRA, daughter of Mr. and Mrs. V. Krishnamurthy Iyer, with CHI. V. NATARAJAN, B.A., son of Mr. and Mrs. K. S. Viswanatha Iyer, Madras, on 27-8-1953 at 155 Royapettah, Madras.

CHI. V. LAKSHMINARAYANA, B.SC., A.I.I. SC., son of Sri L. Venkatramanayya, Rtd. District Judge, Bangalore, with SOW. VIMALADEVI, sister of Sri C. N. Lakshminarayana, Lecturer, Indian Institute of Science, Bangalore on 27-8-1953 at Devanga Jubilee Hall, Bangalore.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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ID GIFTS FROM THE G.P.O. CLUB LUCKNOW TO THE WORLD

The following changes shall take effect from the 1st January, 1954 (1-1-54).

1. The reunion of India and Pakistan.

2. India to be divided into eighteen States.

3. Official year of the Central and State Governments to commence on the 1st January.

4. The Andhra State to be formed from out of Orissa and Madras States as shown below:

(1) Jessore and Koraput Districts (transferred from Madras to Orissa on 1-4-1936).

(2) The proposed Telugu or partially Telugu Districts of Madras with the exception of Bellary and and Anantapur Districts *Capital*: Rajahmundry, as Kurnool and Vijayavada are unsuitable for the purpose.

5. The Mysore State should be enlarged as shown below:-

(a) Present nine districts. (b) Coorg. (c) Karwar, Dharwar, Belgaum and Bijapur (from Bombay State). (d) Bellary, Anantapur, Nilgiris and South Canara from Madras. Total eighteen districts.

The Central Government should give top priority to the following schemes held up in Mysore for want of funds.

(1) Honnemaradu Hydel Project. (2) Bhadra Dam. (3) Hemavathi Dam. (4) Kabbini Dam.

All these schemes together are likely to cost about 60 crores.

6. Abolition of all C. States, and all States to be placed in one class.

7. Friday to be a holiday in lieu of Sunday for all Govt. offices and Public Institutions, as Friday is auspicious to all Hindus, Muslims and Christians. Christ was crucified on Friday. Muslims say their Jumma Prayers on Friday. Hindus worship Lakshmi, Lalita, Durga etc. on Friday. Mahatma Gandhi was assassinated on Friday, and Sardar Patel died on Friday.

8. The 31st August, 1953 is to be declared a holiday for thanks-giving. The day should be celebrated as the only National Day every year.

P. AND T SERVICES

1. One delivery and one despatch in all delivery offices in India on Sundays with immediate effect.

2. The posts of D.G. and P.M.G. are to be abolished. At New Delhi there shall be a Board of Control of which the present D.G will be Chairman.

3. Each State shall have its own Director The Directors of U.P., Bengal, Bombay and Madras to be the in the Senior Scale and the rest to be in the junior scale.

4. The G.P.Os of Bombay, Calcutta, Madras, Lucknow and Karachi will be in charge of P.M's of the rank of a Director in the junior scale.

5. Abolition of posts of SSP's, and transfer of control of TSOs to be first class PMs.

6. All cities in India having a population of two lakhs or more to have a first class post office.

7. First Class Post Offiices having an establishment of less than 100 clerks are to be in the junior scale, and those having more than 100 clerks are to be in the senior scale.

8. All Gazetted Postmasters, Superintendents of Post offices and R.M.S. to be in Class I.

9. Immediate withdrawal of recognition of all service unions.

10. Formation of advisory committees in every First Class Office.

(a) A staff committee with not more than 18 members.

(b) A public Consultative Committee of not more than 18 members consisting of prominent members of the public to study local needs.

V.H.N

CREATION

The following is a Polynesian sacred song out God and Creation. Polynesians are lieved to be descendants of migrants from dia in the long past.

The song of the Exalted Presence of Kiho e All-Source concerning His will to bring ace and the Universe into existence:

The Primal Source thrusts outward, upward.
he First Source of Chaos and the Night dwelling below in Havaiki sends forth a first pulsation of motion.
nseen, invisible in the fathomless abyss of Night;
leeping face downward in the Wide High-ways-of-Repose-of-Space;
ropped on an elbow in the sunless Deep
Up, on my knees!
Now, with bended back!
eaving upward, I stand on Havaiki,
rect at last upon the Sacred Mound of My Temple,
hu-Toru, Altar-of-Ascending-Fire,
s I will the prodigious travail of the Spheres.
O, Majesty! O, Divinity!
Now dreams ....
low dreams the Almighty God.
low the Almighty-God-of-the-Cosmic-Night dwelling below in Havaiki, visions:
he creation of the Spirit World, an abiding place for the spirits of the dead;
he unfolding of the wide realms of the Earth. a sanctuary for the living;
he under-propping of the Sky World here above, a Homeland for the Gods;
hat these multitudes reflect upon the Supreme Creator dwelling below in far Havaiki;
hat they lift on high their voices in acclaim of the Source-of-All!
n Him alone is the power to perform these mighty deeds.
O, Majesty! O, Divinity!
These mighty deeds ....
These mighty deeds are destined to be performed by the Creator of the Gods alone, the God Supreme!
He is the Source who shall take life away,
That the elementals shall know,
That the dead shall remember,
That the living shall not forget
(Whilst the lesser Gods acclaim me),
That I Myself am the author of these mighty deeds;
That, knowing this, the Universe proclaim
Me, Myself, the Cause-of-All.
I recline upon My Temple, Sacred-Altar-of-Ascending Fire, While the fire leaps upward in streming flame!"

AGE AND PLAY

Supreme Court Justice Hugo Black, one of the most avid tennis players in Washington, manages to play long, strenuous sessions almost every day.

"Don't you think six sets of tennis in one day is too much for a man of 66?" one of his friends asked him.

"When I was 40," replied justice Black, "my doctor advised me that a man in his 40s shouldn't play tennis. I heeded his advice carefully and could hardly wait until I reached 50 to start again!"

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The Rationalist.

Monday 31-8-1953

TRIP TO MOON

Over in Geneva, space travel enthusiasts rom 17 countries have been meeting to discuss nan's first trip to the moon.

And their conference has proved another xcuse for every inter-planetary travel crank o bombard the world's newspapers with colour-ul accounts of how to get to the moon, what he moon will look like from its surface—and he snags that such an adventure will entail.

They are very impressive these stories, with heir vivid accompanying illustrations show-ng the lunar landscape.

There is just one point which seems to have een overlooked—those snags which are passed ver so lightly are, in fact, insuperable diffi-ulties.

If man does ever reach the moon, it will be n thousands of years' time—not in the next en, 20 or 25 years!

What are the difficulties?

Firstly, getting away from the earth's gravi-ational pull. To do it in one leap, the space rocket would have to start ont at a speed of seven miles a second!—and even that figure loes not allow for the effects of air resistance on the rocket.

Anything less than that speed would mean that the rocket would inevitably return to the earth without ever reaching outer space! Even if the space explorers managed to reach the point where they became a satellite, revolving for ever round the earth, they would be just as far away as ever from their ambition of reaching the moon!

Seven miles a second?

It's impossible!

At this point, of course, your moon-bound enthusiasts will speak of setting up intermediate stations on just these satellite lines.

All you have to do is to send up a rocket to the point where it circles the earth for-ever, make it your immediate target when you set out for the moon, and stop there to take on extra power supplies.

The mathematical chances against finding this elusive satellite station in the countless millions of cubic miles between it and the earth are never given!

Neither is it ever explained what the rocket ship will be made of. Exposed to the full glare of the sun with no circulating blanket of air to spread the heat, its surface would soon reach a temperature equal to that of boiling water.

What would happen to a space rocket with temperature and other strains imposed on it is beyond comprehension.

The slightest crack in its hull would mean every space traveller would die in a fraction of a second—exploded by the pressure of his own body in contact with with the vacuum outside it.

What fuel would the space ship use? Atomic energy? That sounds a slick answer—but ask any nuclear physicist what he thinks of it

Certainly none of the conventional fuels would be of the slightest use. But supposing these vague "metals and fuels of the future" do, in fact, appear. Then what happens?

To start with, there is always the chance of the space travellers being struck by a meteor. These are hitting the earth's atmosphere continuously. The friction of the air burns them up harmlessly.

But in outer space a meteor is a chunk of iron travelling at 30 miles per second—and

ould not be pleasant to have one smashed gainst your rocket.

Remember—the tiniest breach in its fabric, nd everybody bursts under his own pressure!

Never mind;—imagine our space traveller eeting with no mis-adventures on the way.

Here he is on the moon.

If he lands on the side facing the sun, he tands a good chance of being boiled away! 'he moon has no atmosphere to spread out he effects of the sun's heat.

If he lands on the side facing away from the un, he stands a good chance of being turned nto a lump of ice-cream!—for the temperature n the dark side of the moon drops to that of olid carbon-dioxide.

So it looks remarkably as if our space raveller would have to stay inside his rocket.

How much would a moon rocket cost— pro-iding the suitable materials and fuel are ever nvented?

Thousands of millions of pounds!

What government, or group of governments, vould pay out such a sum for sending out an xpedition in the hope that it might land on a ifeless sphere 240,000 miles away?

"What's the point of it?", you can imagine reasury officials saying. "You can't do usiness with the man in the moon!"

SIZE OF UNIVERSE

Two astronomers, an Australian and an American, have just discovered that the visible universe is twice as big as hitherto believed.

Mr. S. C. B. Gascoigne, of the Australian Commonwealth Observatory, and Dr. G. E. Fron, of the University of California's Lick Observatory, came to this conclusion after measuring light from the heavens with photo-electric techniques.

They claim that by their method more sensitive measurements than are possible through observation with a telescope alone can be made.

The astronomers studied globular clusters in the Magellanic Clouds, two brilliant star systems lying closest to the earth's own galaxy.

The distribution, relative uniformity, composition, and brightness of the Magellanic Clouds, provide the yard-stick by which stellar distances are generally measured.

The Gascoigne-Fron Thesis is that the Globular Clusters of the Magellanic Clouds are not really 94,500 light years from the earth, as has hitherto been generally supposed.

If only, they were twice as far away as the theory suggests, their faintness would check with other data, and other galastic objects would similarly be twice as far away. If correct, this theory doubles the size of the known detectable universe!

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WE ARE ALL EVEREST CLIMBERS

"Every day I must climb those stairs a dozen times," I said. "I'd like someone to make it up into an astonishing total for me, like one of those rows of objects laid end to end, reaching from here to Glasgow."

So I decided to do it myself. I counted carefully for a week, and found that I averaged 13 climbs a day—13 times up 13 stairs, each eight inches high—eight feet eight inches each climb, or 112 feet eight inches a day.

Now, with my diary and the known heights of some famous buildings and mountains, I was ready for my calculations. One Sunday early in spring I began the first recorded day's climb. Before midday on Wednesday I had passed the height of the cross on St. Paul's (365 feet)! By bedtime I was at the level of the Great Pyramid! That week I achieved the height of the Woolworth Building, and long before the fortnight was out I had passed the Empire State Building at 1,24[illegible] feet, and had no more man-made eminences to mark my progress!

An entry in my diary on June 29 reads, "Summit of Jungfrau, 13,671 feet." Then on July 9 there is the single word "Matterhorn." I had been climbing for 18 weeks and six days and had reached 14,710 feet! Nine days later, at 15,782 feet, I stood at the top of Mont Blanc, the greatest height in Europe! Now I looked across the Atlantic, and my diary entry for August 2 reads, "Overcast and sultry: very heavy going today. Just before sunset reached the crater rim of Popocatepetl: rather weary: height 17,540 feet!" On August 28 Chimborazo was topped at 24,498 feet, and on October 10, I rested at the summit of Aconcagua, America's highest mountain!

Only the Himalayas were left! My diary for December 4 reads: "The season is now far advanced. It was cold when I started this morning, with a threat of snow. Towards evening, I reached the peak of Everest, 29,141 feet, highest mountain in the world! I have climbed the stairs 3,367 times in 37 weeks!"

A. K

WEATHER FORECAST

George, 79, of Morgan City, Lousiana knows a lot about weather lore. When a Hollywood film company went to the Gulf of Mexico to make their latest epic they wanted to be sure that the weather would be suitable for taking different shots on different days. That is where George came in.

At first the film executives were not keen on trusting a local weather prophet. They engaged a meteorological expert from New York. And while the expert watched the clouds, George watched his pelicans!

The pelicans were old friends of his. For a lifetime he had watched them flying in and out over the Gulf, and he had learned to deduce certain things from their habits.

So it came about that in the first few days of film-making the producer and director got two sets of reports about the weather. And as often as not the expert said one thing, and George said another!

He knew, for instance, that when the pelicans flew inland, it meant rough weather. Then he suggested that shots should be confined to shore scenes. But when the pelicans flew towards the ocean, he would report that it would be safe for the camera-man to go to sea.

It turned out that the "pelican" weather forecasts were right every time, while the expert's were often at fault!

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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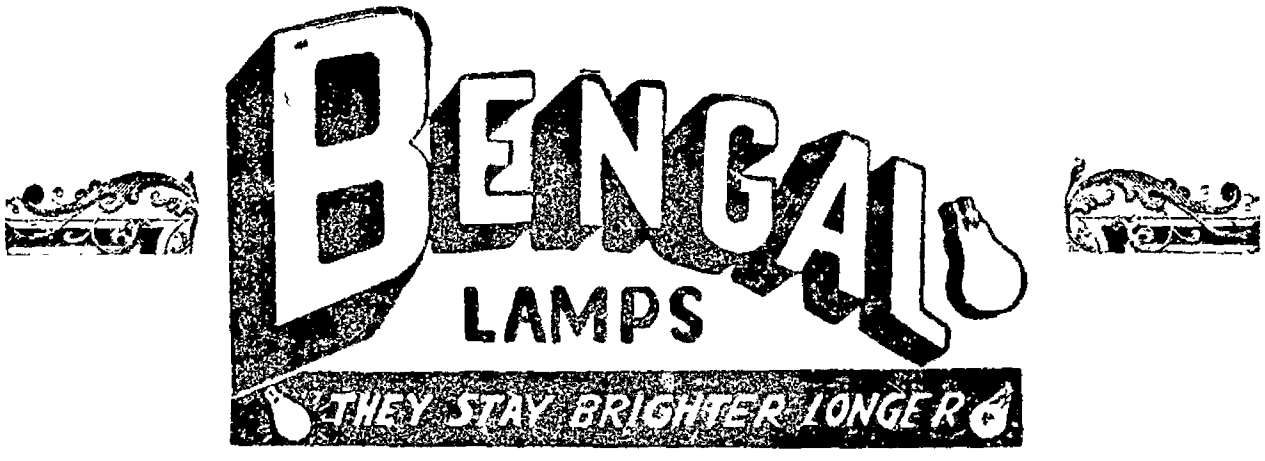

"Politics, Philosophy, & Phantasy"

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ON AVATARAS

Sir S. Varadachariar, former Judge of the Federal Court, explained the Hindu theory of incarnation, speaking at a function organised to celebrate Sri Krishna Jayanthi at Sri Gaudiya Math, Madras.

The theory of incarnation, Sir S. Varadachariar said, was something peculiar to Hindu philosophy as they would find by a comparison of that doctrine with what was seen in the other great religions of the world. Both in Islam and in Zoroastrianism, there was no acceptance of the theory that God came down. Zoroaster was only a prophet and so was Mahomed. In Judaism the religion of the ancient Jews, all the early stories were connected with people who never claimed any divine descent though they claimed to be favourites of God. But the old Jewish tradition accepted the possibility of what was called the coming of the Messiah, though it was never suggested that Messiah was God Himself. In Christianity on the other hand Jesus Christ occupied a somewhat intermediate position, Jesus did not claim to be God in the sense in which the Hindu incarnations were described to represent the Almighty. Similarly in Buddism, the Buddha was never claimed to be God.

Sir S. Varadachariar said that some persons thought that by recognising the idea of incarnation they were doing a disservice to Godhead, especially when the Hindus speak of a Matsyavatara, a Kurmavatara or a Varahavatara because they considered that thereby they were simply bringing God to contempt, forgetting the fundamental basis of Hindu philosophy that apart from Avatara, God was already immanent in even the lowest of beings, whether human or sub-human or animal. At one time it used to be the fashion with those who wanted to bring Hindu philosophy into line with science, to say that the story of the *Avataras* corresponded to the theory of evolution and that was why they had the gradation, Matsya, Kurma, Varaha and so on. But no evolution theory ever thought of God Narasimha. He thought it was one of those unfortunate attempts to equate philosophy to science. One might accept either science or philosophy as the final authority, but there was no use in keeping one leg in one theory and the other in another.

The Hindu theory of philosopy so far as incarnation was concerned, Sir S. Varadachariar said, was peculiar in the sense that God Himself by His own choice came into the world in whatever form He chose to take and for whatever purpose. According to this there must have been numerous incarnations. But a particular school of thought in India, the Vaishnavite school the speaker said, selected ten *Avataras*, which did not mean that there were only ten *Avataras*. These ten *Avataras* had been selected by the devotees because they had been dealt at some length in the *Puranas*. Of them four had received greater prominence than the rest. They were Vamana, Narasimha, Rama and Krishna By far greater importance was attached to the *Avataras* of Rama and Krishna. Sri Rama represented a particular moral ideal which he wanted to put before humanity as the behaviour of the ideal man. So much so in Valmiki Ramayana they heard very little of what Sri Rama did when he was young. There was very little attempt made to give any glimpse into the early life of Sri Rama, except to say that he was very good and had

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igh moral qualities. That was because, :cording to the Hindu religion, Sri Rama's fe was associated with what was called the octrine of surrender or *Saranagathi*.

Sir S. Varadachariar said that Hindu theory :lating to the Almighty comprised two sets f ideas, one associated with what was called ıe *Paratwa* or the power of the Lord and ıe other associated with the *Saulabhya* or easy ccessibility of the Lord. So far as Rama *lvatara* was concerned, there were very few lustrations of *Saulabhya* But Krishna *Ava-ara* was a combination of both. When Sri Krishna gave the Gita, He proclaimed Him-elf "all-powerful" practically the whole tory of His life in Brindavan was associated vith the *Saulabhya* aspect. These two *Ava-aras*, taught them that they could approach God as much by the doctrine of love as the loctrine of surrender, he concluded.

Sri Tridandiswami B. V. Tirtha Goswami Maharaj, who presided over the function, aid that to-day frustration was written large on every human attempt to solve the ever complicating problems of life. The *Sana-thana dharma* taught them to turn their minds inward towards the rock of eternal truth. Sri Krishna, he said, was the supreme God, the full embodiment of *sath* (eternal existence) and *chit* (unlimited knowledge or *gnana*).

ಋಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಋಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

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The Rationalist

JUSTICE AT WORK

Justice R. Puttaraja Urs, Bangalore, writes:

I have herewith enclosed a copy of my Special Leave Petition to the Supreme Court, and I request you to kindly publish it in your paper. I have made this request because I consider that it is the cause of the People of Mysore who displayed so much affection and sympathy for me in my hour of distress that I should have collapsed but for them:

"Under Order XIII Rule 1 of the Supreme Court Rules and Articles 132, 133 and 136 of the Constitution of India. In the matter of Sri R. Puttaraj Urs, residing at No. 40, Infantry Road, Civil Station, Bangalore.

Plantiff-Petitioner: R. Puttaraj Urs,
40, Infantry Road,
Bangalore.

Defendant-Respondent: The Union of India.

Appeal against the order of High Court of Punjab at Simla dated 8-5-53 in Civil Miscellaneous No. 4-D of 1953 refusing to grant leave to appeal under Articles 132 and 133, against the orders in Letters Patent Appeal No. 1-D of 1952 dated 17-12-1952 confirming the Judgment and decree of Chief Justice Weston dismissing the Civil Original Suit No. 168 of 1951 dated 7th April 1953.

To

The Hon'ble The Chief Justice and
His brother and Companion Judges
of The Supreme Court of India.

The humble Petitioner states as follows;

The petitioner was appointed a substantive Judge of the High Court of Mysore on 13th June 1948. He was working as such Judge when on the 26th January 1950 not having elected otherwise, and by taking the oath of affirmation under Article 219 he became a Judge under the Constitution.

Thenceforward the petitioner became entitled to all the privileges and rights due to the Judges of High Courts under the Constitution. He acquired the right to hold office till he attained sixty years of age under Article 217 read with Article 238. He could be removed from office only for misbehaviour or incapacity and that only by following the procedure laid down in clause B of Proviso to Article 217 read with Articles 124 and 218 of the Constitution.

In spite of this, the petitioner received an order purporting to have been passed by the President, through the Chief Justice of the Mysore High Court, on the evening of 6th February 1950 which ran as follows;- In pursuance of the provisions of clause (2) of Article 376 of the Constitution I hereby determine that Sri R. Puttaraj Urs, puisne Judge of the High Court in the State of Mysore shall not-withstanding anything contained in clauses 1 and 2 of Article 217 but subject to the proviso to clause 1 of that Article, continue to hold office until and including the 1st February 1950. Sd/- Rajendra Prasad,
26-1-50. President.

This order was communicated to the petitioner five days after he had ceased to be a Judge, a most extraordinary thing in the annals of Judicial History, as the orders and Judgments, not a few, that the petitioner pronounced during that period of five days became invalidated. The order was not published in the Gazette of India or Mysore and was marked secret and confidential. This order had the effect of cutting off six and a half years tenure of office that the petitioner become entitled to under the Constitution and three and a half years under Service Rules of Mysore whic

o had been guaranteed by the Instrument of ccession entered into by the Maharaja. More an all, it took away the means of livelihood the petitioner by fixing so short a period of nure of office as six days and thus depriv- g him of the right of practising as an lvocate.

Then the petitioner to whom it came as a olt from the blue made some attempts have the orders vacated and himself re- ored to his office, through memorials and epresentations. Though the Government of ndia were willing to relent and reconsider ne order and instructed the Mysore Govern- ent to treat him as on leave and disburse his alaries pending reconsideration, yet the Mysore Government refused to obey their nstructions and kept the petitioner without ay or pension for three and a half years ! Having thus failed in these attempts the etitioner filed C.O.S. No. 112 in the Sub udge's Court contending that the President ad no power under Article 375 (2) to dis- ontinue the petitioner, that the Article 376 vas only an enabling article, that the Presi- lent was given power by it only to *continue* ome Judges who were suffering from the dis- qualifications mentioned in clauses 1 and 2 of Article 217 of the Constitution, that the order militated against the fundamental rights of he petitioner under the Articles 14 and 15 of he Constitution, in so far as the order had ingled out *only petitioner* for discontinuance of service though he suffered from none of the lisabilities of clauses 1 and 2 of Article 217, hat the order also took away the vested rights of the plaintiff for certain amount of leave and pension, and above all that the order had been passed without taking the explanation of the petitioner and holding any enquiry, and as such it was unconstitutional, ultra-vires and unjust and illegal and void, and not bona-fide.

The Government pleader of Delhi, and not any Secretary or Under-Secretary of the Government of India, filed the written state- ment signing it and verifying it himself con- trary to the provisions of the Civil procedure Code Order 27 Rule 1. The issue was framed by the Sub Judge.

Then the suit was transferred to the High Court of Punjab, Simla, on the ground that it involved substantial questions of law as to the interpretation of the provision of the Con- stitution by an order of Judge Soni. The same unsuccessfully tried to get amended on the ground that one was too broad and general and the other did not arise from the pleadings. The petitioner also made oral and written applications to have the suit placed before a Division Bench. The same was refused.

The then Chief Justice, Eric Weston, heard arguments on the preliminary issues and dis- missed the suit without any reference to peti- tioner's other contentions, without deciding which, the suit could not be dismissed. Then a Letters-patent appeal was filed and the Letters- patent Bench Consisting of the Chief Justice Bhandari and Judge Soni dismissed the appeal under Order 41. Rule 11 of C.P.C., without even issuing notice to the Respondent.

Then an application under Articles 132 and 133 was made for granting leave to appeal to this Hon'ble Court. This application was also dismissed summarily, though prima facie substantial questions of Law as to the inter- pretation of several articles of the Constitution were involved, and the value of the suit in the Court of the first instance and the subject matter in dispute in the appeal to this Hon'ble Court is above twenty thousand rupees.

The petitioner therefore prays that this Hon'ble Court should be pleased to grant him leave to appeal against the decision of the High Court of Judicature in Simla, Punjab State, Letters patent appeal No. 1-D of 1952.

GROUNDS :

1. The learned Judges have erred in dis- missing the suit on an erroneous interpretation

of Non-Obstante clause in Article 376 (2) of the Constitution.

2. The learned Judges failed to notice that there were other constitutional questions based on Articles 14 and 15 and others of the Constitution, a decision on which was necessary before the suit could be finally disposed of.

3. The learned Judges have failed to understand the exact scope and importance of Article 376 (2). This non-obstante clause was intended to extend the tenure of Judges who were suffering from the disabilities mentioned in clauses 1 and 2 of Article 217 and extinguish the tenure of such Judges who had all the requisite qualifications.

4. The learned Judges have failed to notice that the words "shall hold office till they attain sixty years of age" in clause 1 of Article 217 though put in affirmative form yet in substance and effect mean that the Judges "shall not continue to hold office after they attain sixty years of age."

5. The learned Judges have further failed to notice that it is the negative operation, namely, that they shall not continue to hold office after they attain sixty years of age that is sought to be superceded and not the positive aspect that they shall hold office until they attain sixty years of age. If it was the positive aspect, their right to hold office after they attained 60 years of age, the language in the enacting clauses would have been "shall not hold office after the expiration of the period fixed by the President."

6. The learned Judges have failed to see that in effect the non-obstante clause in Article 376 (2) when read with Article 217 will read as "notwithstanding the expiry of their term of office by attaining sixty years of age they shall continue to hold office till after the expiration of such period as the President may by order determine."

7. The learned Judges should have seen that on the date of the Constitution coming into force there were some Judges in certain Part B States who had either completed sixty years and so opposed to 217 (1), or who had not the necessary qualifications set out in 217 (2). It is to continue them without abruptly terminating their service that Article 376 (2) was framed.

8. This is the only way of interpreting Article 376 (2) harmoniously with Article 217 and other Articles such as 238, 375, 376 (1) and 124.

9. The learned Judges have also failed to gather the intention of the framers of the Constitution by the language of the Article 376 (2) itself. The words "unless they have elected otherwise", in the Article clearly show that the intention was to give those Judges that elected to remain in office after the Constitution the right to continue to hold office till they attained sixty years of age. This was the Quid Pro Quo for their losing the right of practice under Article 220.

10. The learned Judges also have failed to understand the significance of the use of the expression "continue to hold office" as opposed to "hold office."

11. These two expressions have been used in the Constitution in two different contexts. The expression "continue to hold office" is used when an office or post ceases or is about to cease. Thus the use of the word "continue" clearly points to a state of things in which there would be cessation or prospect of cessation, and this result has to be avoided by a fresh provision.

12. The learned Judges have also failed to apply the test of what would happen if the president did not order determining the period; obviously all the Judges who were above sixty years of age and who were suffering under the disabilities of clause 2 of Article 217 would cease to hold office and the others could function as before on the authority of Article 375 which gives motion to the entire machinery of Government.

13. The learned Judges have omitted to consider the significance and wording of Article 375 in this connection. The non-obstante clause is designed to implement Article 375 as

it also supplements clause 1 as stated above and supplants 2 of Art. 217. The very marginal note of Article 276 indicates this.

14. The learned Judges failed to get light from certain documents which they could have but did not summon. The statements of Dr. Ambedkar who piloted the Constitution in the Constituent Assembly that Article 376 was a mere "carry over" Article was enough for the learned Judges to infer that Article 376 was not meant to be used as a penal Article but only as an enabling one.

15. The learned Judges also erred in not holding that if any general modification of Article 217 was intended it would have found a place in Article 238 in which is stated that chapter six of the Constitution in which occurs the Article laying down the rights and privileges of the Judges, shall apply with omissions and modifications specified in that Article.

16. The learned Judges have erred in completely omitting to consider the contention of the petitioner that the order of the President militated against the fundamental rights of the petitioner guaranteed under Article 14 and 15 of the Constitution in as much as the interpretation of the learned Judges gives absolute power to the President to select any person for summary and drastic action like the one against the petitioner, without giving an opportunity to disprove any allegation that interested persons might have made and on which the President might have acted.

17. The learned Judges have failed to give due consideration to the detrimental effect that the order of the President has on his vested rights of leave and pension guaranteed under Article 221 of the Constitution and the right to practise as an advocate. Thus the learned Judges have failed to pay attention to the conflict of the President's order with many articles of the Constitution, and they ought to have accepted the contention of the petitioner which would harmonise all the relevant articles.

18. The learned Judges ought to have decreed the suit of the petitioner for there was no valid and legal statement in as much as the statement had not been signed and verified by the proper person or party as required by order 27 Rule 1.

19. The learned Judges erred in not granting the prayer of the petitioner for placing the case before a Division Bench, for a single Judge could not hear the petitioner's suit under Articles 132 etc. read together.

20. The learned Judges have erred in making out a new case of the Defendant in that their interpretation of Article 376 (2) creates a new category of Judges entitled to hold office for life, a thing which the framers of the Constitution never contemplated and which the Defendant Union is year after year contradicting by retiring Judges as soon as they attain sixty years of age.

21. The learned Judges of the Letters patent Bench have erred in dismissing the appeal summarily.

22. The Judgment of the learned Chief Justice Weston which is confirmed by the learned Judges of the Letters patent Bench gives no reasons for the main conclusion and is misconceived in many respects as set forth in the Grounds of appeal before the Letters patent Bench and which may be read as part and parcel of the petition and looked into.

The decision of the learned Judges which is the first of its kind and which is opposed to Your Lordships' decision, if allowed to remain uncorrected and unrectified, will result in serious constitutional incongruities of vast public importance. The petitioner, therefore, most respectfully prays that Your Lordships may be pleased to order that the petitioner shall have special leave to appeal from the Judgment of the High Court of Judicature at Simla

Ten copies of the plaint, written Statement, replication, Issues, Applications filed and Judgments of Courts below are herewith filed. And it is prayed that they may be read as part of this application."

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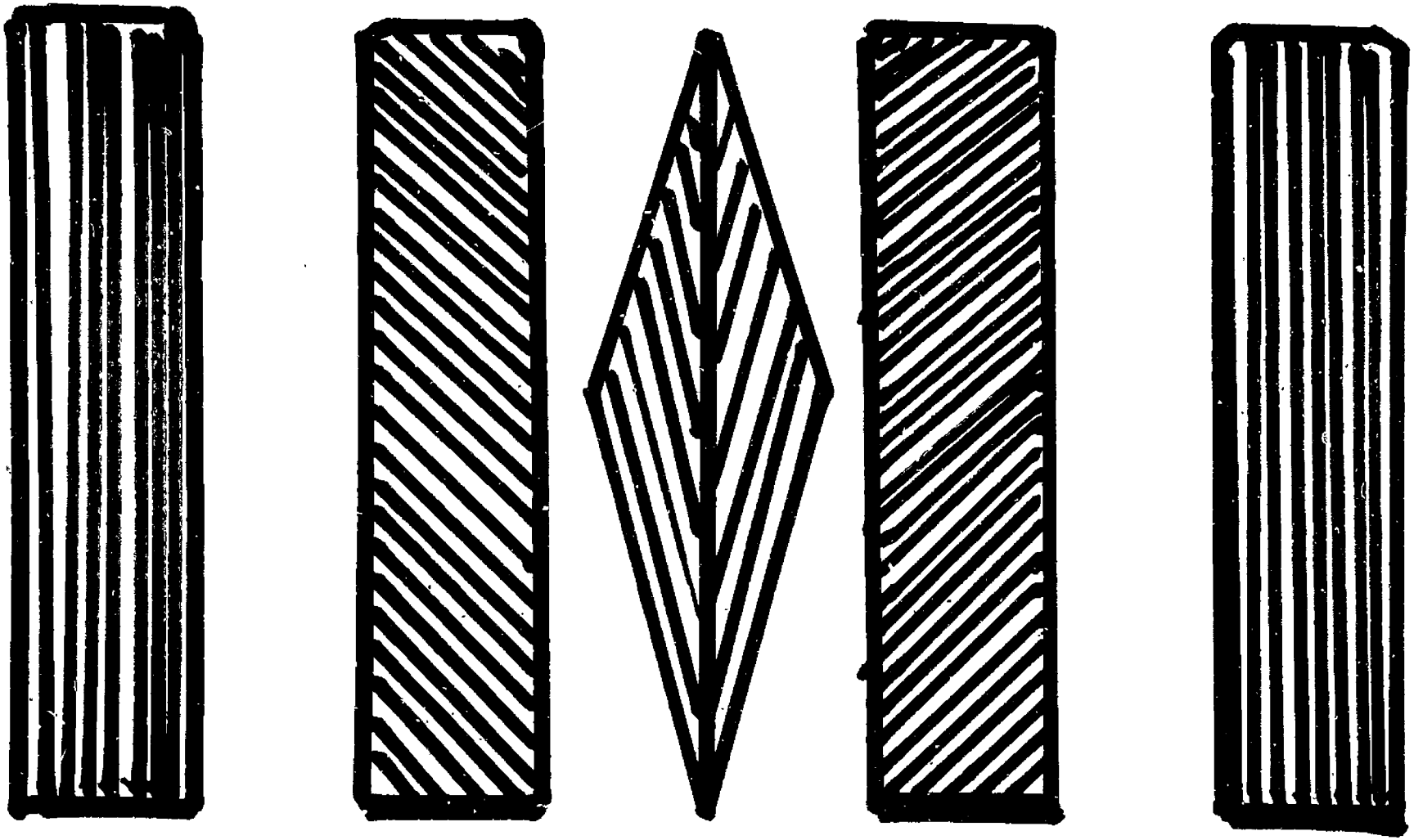

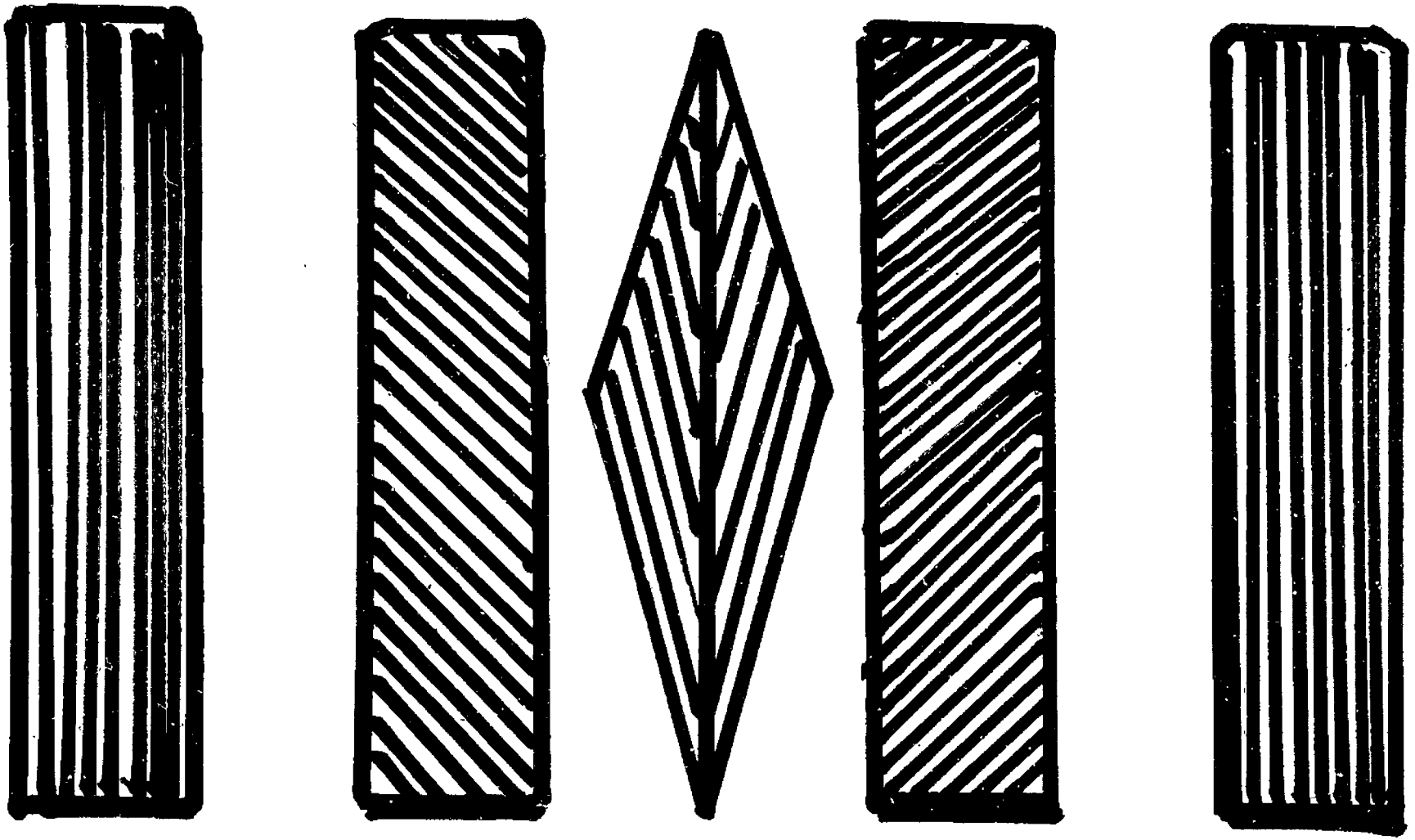

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THE RATIONALIST

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

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CURRENCY CONVERTIBILITY AND I. M. F.

By Sri R. Venkoba Rao, Srirangam.

Recently Reuter apprised us of an U. K. plan for the convertibility of currencies and for free world trade which was first formulated by the Commonwealth Prime Ministers and which is stated to have reached now a decisive stage. The plan as disclosed by Reuter's Commercial Editor referred to three stages. The first stage related to negotiations by Mr. R. A. Butler when he visited Washington early this year designed to lead to the second stage when the British £ and other major West Europe currencies would become convertible, the former fluctuating as it stood with the dollar without middle parity or official limits. It is meant to be managed by an Exchange Equalisation Account (EEA) similar to the one that functioned before the War, thanks to the operation of the British monetary authorities. It might be then necessary for the European Payments Union (EPU) to reform itself to constitute a clearings mechanism for the benefit of those members like Turkey and Austria that are unable to achieve convertibility. This step would then leave the EPU no more needed, if not remain like Billy's beard a useless superfluity! In its present form the EPU would be unworkable, as when the Sterling became convertible, the members would be inclined to hold Sterling credits rather than EPU ones and be tempted to declare to the Union their Sterling deficits rather than their surpluses.

In the second stage it is stated that the essential conditions therefor are (1) a balanced monetary policy by countries assuming convertibility, (2) a good creditor policy by the U. S. in respect of tariffs, customs formalities and avoidance of tied loans, and (3) an enlargement of the International Monetary Fund (IMF) dollar capital to be put up by the U. S. with an assurance to the members of their ability to draw from the fund when they needed to. This in the British view would make up for the loss of EPU credit facilities and for the inadequacy of the gold reserves, and an increase in dollar price of gold is not set down as an essential pre-requisite. The plan would appear to continue to allow import discrimination against dollar sources during the seoond stage, but the British plan does not intend to do so in case of imports of raw materials for home use. This second stage would be a short one to be used for the formulation of what are expected to be 'trade rules' and for the setting up of an 'Advisory Board'. These trade rules would be agreed to by the several countries having convertible currencies and would be similar to those of the General Agreement of Tariffs and Trade.

When these rules came into force the third stage would be reached envisaging no discrimination in imports nor restrictions in their quantity except in cases or occasions of emergency. The Advisory Board would administer the trade rules and consist of eight to ten members, three to four of them being permanent and the rest being representatives of the Governments that are party to the trade rules, i.e., those countries with convertible currencies. The Board is planned to have more power than the present IMF—considerably much more. The IMF at present can only make juridical observations, not having the force of even the *obiter dicta* of judicial Courts of the highest rank, on the policies pursued by the component members and is without any power or responsibility. The future Board would, it is expected, derive its authority from its membership inclusive of all the main trader countries of the world, and from its custodianship, through the IMF of their gold reserves. There being at present only the disadvantages of convertibility without the advantages thereof, British autho-

(*Continued on page 6.*)

KEEPING FIT

You want to be healthy, physically and mentally fit? Then listen to the secrets of good health just revealed by one of the fittest men in New Zealand, Dr. N. G. Trotter, M.B.E., whose amazing vitality is making him world-famous.

Always keep your head erect and your back straight, he advises. That enables your lungs and heart to do their jobs properly. Swim as often as you can: it's the finest possible exercise.

Walk as much as possible; it gets you into the sun and, perhaps more important, it gets plenty of air into your lungs.

Massage is a great enemy of sciatica and similar complaints, says Dr. Trotter. "When I was a boy I noticed that animals were always rolling, rolling, rolling. That made me study massage. As a doctor I found it was wonderful in the treatment of that so-called modern disease, fibrositis.

Sun-tanned Dr. Trotter also says: "Let the sun get at your body whenever you can. It has a marvellous tonic effect."

Another hint: "Make yourself friendly to other people. Help other members of the human race as I have tried to do. It rids you of selfishness, which is too prevalent in the world to-day. And it helps to keep you mentally alert."

Dr. Trotter's age? He is eighty-seven, and plans to live to at least 100!

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NEVER LOSE COURAGE

There was a strange scene at St. Dunstan's training centre at Ovingdean, near Brighton, recently. Seated at tables in a small room were three blind men. The first, one-armed, had a Braille text at his finger-tip, and as his hand moved across the page he read aloud, pausing only to signify punctuation marks. At regular intervals the second member of the trio repeated each sentence, then, taking the left hand of the third man, he used the manual alphabet, the language of the deaf, to convey to Wally Thomas what had been read.

Turning towards the Braille writing machine in front of him, Wally then transcribed back into Braille the words he had received through his hand!

This occasion was a great one for Wally Thomas, for it symbolized the success of his long struggle against the appalling handicaps of blindness and deafness. When, some days later, he received from the National Institute for the Blind a scroll certifying that he had passed the test with no errors, he must have thought of that fateful day in 1944 when a delayed action bomb blew up under his feet and blasted him into a black and soundless void!

But despair had no place in his life, and his courage and patience, combined with that of others, eventually saw him through it all.

It had been an uphill struggle, but one has only to see Wally's ready smile, and hear his unfailing good humour, to realize that he has won his battle!

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14TH YEAR

With this commences the 14th year of the "Rationalist". Our thanks are due to those who have contributed to its existence during these 13 years. Wars have come and gone, Empires have grown or shrunk, monarchs have been crowned or dispossessed, Governments have risen and fallen, during the period. Like the Sphinx of the Pyramids, the "Rationalist" has watched the variegated panorama with dispassion, with a growing sense of the unchangeability of human nature, and gathering conviction that nothing is for the better. As the passing wind shakes the cocoanut branch this way and that, the passing fate shakes the human affairs this way and that, until an earthquake, a flood, a geological cataclysm sweeps everything away and leaves emptiness behind!

A Buddha, a Christ, a Mahommad, a Sankara may light a lamp in the hearts of men. A Lenin, a Sun Yat Sen, a Gandhi might think that they are heralding a New Age lasting for all time. For a few brief years their mausoleums might receive flowers with mock reverence, and then everything will vanish like foot-prints on the sand.

Today all the world over, every State has a wild-fire burning, and people live in constant dread of a new menace each day. Men, posing as representatives of the people, tread them under foot, like Trivikrama, fasten fresh chains on them, squeeze their life-blood while alive, and skin them when dead! Some times they even scalp them like cannibals!

It is all very disillusioning, very distressing. There is no capable, or stable, or trustable or trusted Ministry anywhere. There are only Ministries in power, and using power like a child handling a sword, thrusting it against its parents!

The "Rationalist" is like a rudder floating in this sea of evil, and all that it can hope is that some distressed souls still gasping for life might catch hold of it, and find some abatement of sorrow, some equability of mind. For, happiness on earth is a chimera, as the poet-philosopher says,

ಆಯುರ್ವರ್ಷಶತಂ ನೃಣಾಂ ಪರಿಮಿತಂ ರಾತ್ರೌ ತದರ್ಧಂ ಗತಂ
ತಸ್ಯಾರ್ಧಸ್ಯ ಪರಸ್ಯ ಚಾರ್ಧಮಪರಂ ಬಾಲತ್ವವೃದ್ಧತ್ವಯೋಃ |
ಶೇಷಂ ವ್ಯಾಧಿವಿಯೋಗದುಃಖಸಹಿತಂ ಸೇವಾದಿಭಿರ್ನೀಯತೇ
ಜೀವೇ ವಾರಿತರಂಗಭಂಗಚಪಲೇ ಸೌಖ್ಯಂ ಕುತಃ ಪ್ರಾಣಿನಾಂ ||

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गभङ्गचपले सौख्यं कुतः प्राणिनाम् ॥

"The life span of men is only 100 years. Half of it is lost in the darkness of night. Half out of the remaining half is taken up by infancy and old age. The balance is wasted in disease and sorrows of various kinds. Thus life is inconstant as the fragment of a broken wave. How can we hope for any happiness in it?"

Editor.

RESERVE BANK REPORT

DURING the greater part of the year 1952-53, the Indian economy displayed a substantial degree of stability. Monetary and fiscal measures taken during 1951-52 had the effect of moderating the inflationary pressures in the economy appreciably by the middle of 1952. This trend was reinforced by the reversal of the inflationary movements abroad.

"The disinflationary movement, if it had been carried too far, might have had adverse repercussions on production, and there was, therefore, a shift in emphasis in respect of economic policy, which was concerned during the year under review less with holding inflation in check than with assisting the attainment of higher production", according to the 19th Annual Report of the Central Board of Directors of the Reserve Bank of India just published.

The Report which is submitted to the Government of India in terms of Section 53 (2) of the Reserve Bank of India Act makes the following points in the course of a brief review of the economic and financial situation in the country during the year ended June 30, 1953.

(a) Timely measures taken by the Government of India helped to avert a likely depression which threatened the Indian economy early in 1952 and contributed to a revival of confidence as well as relative stability in prices.

(b) The causes for the rise in prices since December 1252 are not yet clear; at present adequate data are not available for reaching any definite conclusion about the factors responsible for this rise.

(c) There is likely to be a surplus on current account in India's balance of payments during the period July 1952 to June 1953, owing mainly to a steep fall in both private and Government imports. There was no need for India to draw on the release of £35 million from the sterling balances available for the period in terms of the Agreement with the Government of the U. K.

(d) No quantitative assessment is at present possible, on account of insufficient data, of private industrial investment during the first two years of the Five-Year Plan. Although the higher rates of interest prevailing and additional incomes generated by Government expenditure might be expected to stimulate private savings, it is difficult to judge at this stage what investments they are likely to bring about.

The other important feature of the Report is a review of the Bank's activities during the year under four broad heads, viz. (1) Steps taken to promote sound banking practices; (2) Facilities afforded by the Reserve Bank to commercial banks; (3) Measures taken to extend banking facilities in the country, especially, in the rural sector; and (4) Provision of training facilities for employees of banks and co-operative institutions.

Analysing the price situation in 1952–53 the Report observes that timely measures taken by the Government such as the reduction of export duties and lifting of quota and destinational restrictions on a variety of exports as well as liberal advance granted by the Reserve Bank against Government securities and usance bills, brought about a revival of business confidence which had been shaken by the sharp decline in prices in February—March, 1952. The general price index gradually rose from 365 in the middle of March to 381 by end of June 1952. The continued rise in industrial production also helped to restore confidence.

From September, however, prices sagged again to 372 by mid-December, 1952, as foreign offtake of some of important export commodities diminished. There has since been an almost uninterrupted rise in prices, especially in the second quarter of 1953. By early July 1953, the general index had risen to 407, and stood higher by 6·6 per cent than at the beginning of the accounting year. A feature to be noted since December 1952 has been the significant rise in those prices which enter appreciably into the cost structure of manufacturing industries.

(To be continued.)

(*Continued from page 2.*)

rities see advantage in the convertibility of the sterling in that it would eliminate dealing in different varieties of sterling (£).

The plan expects that all new sterling would be convertible whether arising from the capital or current account. The fate of the pre-convertibility sterling balances is unknown, but the experts of the plan do not think it problematical as most of the balances is in 'safe' Commonwealth hands. One thing in the plan worthy to note is that the British are averse to moving to convertibility by increasing gold elements in EPU settlements and that it would not therefore attract the extra dollar subscription from the U.S. which is essential to raise the level of reserves.

The result of the plan would be that all such countries as adhere to the U K. plan would leave the EPU when their currencies became convertible in which case the U.S. dollar assets would be let to finance clearing between the remaining members. The result would also be that the creditors leaving the Union would resign their claim on these dollars and accept, instead, claims against the debitors to be paid in equal monthly instalments over three years.

Having thus far got into the details of this scheme consequent on 'this week's leakage of information' which according to the statement of the British Treasury issued on July 31st (night), has no special significance at this time, it may not be improper to analyse the effect of and the motive behind this multilateral payments envisaged at the discussions of international members 'conducted on an agreed basis of secrecy'. Whatever be the conduct of those responsible for the leakage which, if true, we condemn, or its consequence on them, the programme, if true, smacks of the existence of germs of much future conflict between the sponsors of this and the workers of the existing IMF or EPU, and the present attempt of a caucus, if we may so, to keep out many countries not at present in the know of this Convertibility proposal from asserting their voices as against the forceful permanent members of the Advisory Body. It would be another spoke in the wheel of progress of a peaceful organisation. Is it after all necessary to usher in a new body and is it after all really impossible to reform the existing body and the present authorities for administering the IMF or the EPU as well? The very fact that the British Treasury is reticent to comment on, deny or confirm the report suggests to the lay reader that there is something brewing in secret regarding the sterling as it is and the balances in which most of the Commonwealth countries inclusive of India are interested. It is not wrong if the common man-in-the-street should feel suspicious about these dealings and conferences *galore* or *enclave* so far as they relate to funds affecting the welfare of almost the majority of the world's population and likely to transfer the control to the hands of a few mighty major powers who, by virtue of a thought or proposal emanating from one or other of them, are likely to shut out many others, minor and major on technical grounds. Reuter therefore owes to the public a clearer, fuller and truer exposition of the matter, its very need, and all the implications arising out of the plan's coming into force behind the back of many, and taking them all unawares. Would that what we are afraid to foresee may not turn out to be a fresh cold war in a newer garb and in another form! After all, every one of these manipulations is a chess-move in the game of power backed by bayonets or capital! Let all beware!

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.H.S.

Member, Royal Society of Literature, Gt. Brn., Hon; Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1939–39. Editor: Yajurveda II vols, & Rigveda Pada; Editor "Rationalist."

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WELCOME MESSAGE BY SRI K. HANUMANTHIAH, CHIEF MINISTER OF MYSORE, TO THE PEOPLE OF BELLARY

The first of October 1953 is a very happy day for the people of Mysore and the people of the seven taluks of Bellary District—Hadagali, Harapanahalli, Hospet, Kudligi, Sandur, Siruguppa, and Bellary—which will be a part of Mysore from that day. It is a happy day not so much because Mysore gains more territory—that is an ambition she has never entertained—but because the much needed administrative convenience has happily been gained. We have now come to think of all India as one country. Any redistribution of territory among the States is merely an administrative convenience and not one's gain at the expense of another. The concept of the unity of all India which we find in the much used ancient sankalpa sloka beginning 'गंगे च यमुने चैव' is a live concept once again. The Swaraj we have established transcends the barriers of language religion, caste, class and colour and has welded the thirty-six crores of us into an abiding nationhood.

It is a matter for deep satisfaction that the people of these seven taluks felt so drawn towards the people of Mysore that it is possible for them all to be in one administrative unit. It is this affection and trust that makes us so happy and we value them all the more because it is spontaneous.

It will be our constant care to justify this affection and trust. We offer our brothers and sisters in these taluks a warm welcome, and an absolutely equal share in our blessings and trials. We do not offer them anything special or distinctive; for that would mean treating them as stranger-guests with whom we are on terms of formal courtesy. The informal invitation to walk in and "take pot-luck" is the kindliest, since it is given only to those with whom we have no reservations. The relationship between us is not that of host and guest: it is that of a family in which all have equal rights and duties and nobody claims anything special. In short our one desire is that they should feel absolutely at home with us and share all things with us equally.

This feeling of oneness is not something which has been worked up for the occasion. On the eve of this integration, it is natural that we should recall the historical and cultural ties that bound us together in the past. Even during the days when these taluks were a part of British India, Hampi was a place of pilgrimage to all of us. The prayer of the poet Raghavanka "May Virupaksha, the Lord of Hampi, make us rich in devotion and wisdom" has all along been sung in thousands of Mysore homes. We are not, then, running after strange gods, nor are we welcoming aliens.

All that I have said above applies equally to the Telugu speaking people as well as the Kannadigas in these seven taluks. To them we give our affection, full measure and brimming over; and we ask for theirs in return. In Mysore, linguistic differences have never been a problem, as the history of our administration proves. To the economic and cultural progress of the State, the people whose mother-tongue was Kannada as well as those whose mother-tongue was Telugu and Tamil have all contributed freely and richly. In the Kannada renaissance in recent years, some of the leading figures are Tamil or Telugu speaking men. Nobody has noticed anything queer in this. Language consciousness has never been a disturbing factor in our affairs. In fact, that one is born in Mysore State or comes from other parts of India never occurs to us; we never ask what language they speak at home.

A common language is undoubtedly an important factor in a well integrated administrative unit. Common language contributes a great deal to administrative convenience. It is, therefore, quite appropriate to think of the re-distribution of territories in India on the

basis of language. But it would be most inappropriate to misuse "language" to adversely affect Indian unity, and peace and harmony that are so necessary for our all round progress. True, there are many languages in India. That is a diversity which gives richness and colour to Indian life. We, in Mysore, have made, out of the diversity of languages, not a babel but a harmonious cultural unit. It is such harmony that we have striven for and achieved. We are rather proud of it and would like to preserve it. I might state that this harmony is not a recent invention of ours. We are merely carrying on the great tradition of the Vijayanagar Empire which was an "Andhra-Karnataka Samrajya." Our Telugu speaking brothers will therefore find themselves quite at home in the expanded Mysore State.

I extend on this occasion the friendly greetings of the Mysore State to the new Andhra State that is being inaugurated today by our great Prime Minister Shri Jawaharlal Nehru. We are all Indians first and last, and in both prosperity and adversity our fortunes are inseparably and indistinguishably linked. The boundary line between the two States is only a necessary administrative technicality; and it is not so formidable an obstacle that we cannot each stretch our hands across and feel the warmth of a friendly grasp.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ"
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

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RESERVE BANK REPORT

(*Continued from last issue.*)

A variety of factors contributed to this upswing which took place against the background of the declining trend of world prices. Among them, the Report mentions the bullish trend in some commodity markets like cotton and black pepper on account of expectations of smaller output in the 1952–53 season and the revival of speculative interest in certain commodities. Stocks of raw materials built up in the first half of 1952 had been drawn upon, and there was a further increase in pressure on domestic supplies, due to a steep fall in imports. The Report observes that the rise in prices does not appear to have been due to monetary factors, as the expansion of money supply in the busy season of 1952–53 was not abnormal and there was the usual return of funds in the first two months of the current slack season which began in early May.

During the year, money supply was adjusted to seasonal demands in an orderly manner. The seasonal variations conformed to the traditional pattern, a decline of Rs. 111 crores during the 1952 slack season was followed by a rise of Rs. 87 crores in the succeeding busy season. The movement of interest rates during the busy season was also in accordance with anticipations and reflected a smooth adjustment of money supply to demand. The banking system was able to meet the demand for funds in the busy season without resorting to any extensive borrowing from the Reserve Bank.

Gross borrowings from the Bank under the Bill Market Scheme amounted to Rs. 60·8 crores during the period January-June 1953 as compared to Rs. 74·0 crores in the corresponding period of 1952. Only 7 out of 14 banks approved under the Bill Market scheme applied for limits, and the limits fixed in their favour aggregated Rs. 47·9 crores. As against the

(*Continued on page 6.*)

The Rationalist

ಶ್ರೀ ವಿಘ್ನೇಶ್ವರಪೂಜಾಸಮಾರಂಭ

ಮೈಸೂರು ಕೃಷ್ಣರಾಜಮೊಹಲ್ಲಾ ಕಾಶೀಪತಿಲಾಯದ ಗಣಪತಿ ಮಂದಿರದಲ್ಲಿ ತಾ॥ ೧-೧೦-೫೩ ರಲ್ಲಿ ವೇದಗೋಷ್ಠಿಯಲ್ಲಿ
ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಮಾಡಿದ
ಅಧ್ಯಕ್ಷ ಭಾಷಣ

ಮಹನೀಯರೆ,

ತಾವು ಇದುವರಿಗೂ ಘನನಿದ್ವಾಂಸರಿಂದ ಗಂಗಾಪ್ರವಾಹದಂತೆ ವೇದಘೋಷವನ್ನು ಕೇಳಿ ಪುಳುಕಿತ ಹೃದಯರಾಗಿದೀರಿ. ಹಿಂದೂ ಜನಾಂಗಕ್ಕೆ ಈ ವೇದರಾಶಿಯು ಕುಲಧನ.

"ವೇದಮೂಲಮಿದಂ ಬ್ರಾಹ್ಮ್ಯಂ ಭಾರ್ಯಾಮೂಲಮಿದಂ ಗೃಹಂ |
ಕೃಷಿಮೂಲಮಿದಂ ಧಾನ್ಯಂ ಧನಮೂಲಮಿದಂ ಜಗತ್ ॥

ಬ್ರಾಹ್ಮಣಿಕೆಗೆ ವೇದವು ಮೂಲ, ಮನೆಗೆ ಹೆಂಡತಿಯು ಮೂಲ, ಧಾನ್ಯಕ್ಕೆ ಕೃಷಿಯು ಮೂಲ, ಜಗತ್ತಿಗೆ ಧನವು ಮೂಲ, ಎಂದು ಪೂರ್ವಿಕರು ಹೇಳಿದಾರೆ. ಮತ್ತು

ಗೋಭಿರ್ವಿಪ್ರೈಶ್ಚ ವೇದೈಶ್ಚ ಸತೀಭಿಸ್ಸತ್ಯವಾದಿಭಿಃ |
ಅಲುಬ್ಧೈರ್ದಾನಶೀಲೈಶ್ಚ ಸಪ್ತಭಿರ್ಧಾರ್ಯತೆ ಮಹೀ ॥
ಏಷ್ಯೋ ವೃಕ್ಷಸ್ತಸ್ಯ ಮೂಲಂ ಹಿಸಂಧ್ಯಾ ವೇದಶ್ಶಾಖಾ ಧರ್ಮ ಕರ್ಮಾಣಿಪರ್ಣಾಃ |
ತಸ್ಮಾನ್ಮೂಲಂ ಯತ್ನತೊರಕ್ಷಣೀಯಂ ಛಿನ್ನೆ ಮೂಲೆ ನೈವಶಾಖಾ ನಪರ್ಣಾಃ ॥

ಗೋವುಗಳು ವಿಪ್ರರು ವೇದಗಳು ಸತಿಯರು ಸತ್ಯವಾದಿಗಳು ಲೋಭರಹಿತರು ದಾನಶೀಲರು ಈ ಏಳೂ ಭೂಮಿಗೆ ಆಧಾರ ಭೂತ ಗಳು. ಮತ್ತು, ವಿಪ್ರರು ಒಂದು ವೃಕ್ಷದಂತೆ, ಆ ವೃಕ್ಷಕ್ಕೆ ಸಂಧ್ಯಾ ವಂದನೆಯೇ ಬುಡ. ವೇದಗಳು ಕೊಂಬೆಗಳು, ಧರ್ಮ ಕರ್ಮಗಳೇ ಎಲೆಗಳು. ಆದ್ದರಿಂದ ಆ ಮೂಲವನ್ನು ಪ್ರಯತ್ನಪೂರ್ವಕವಾಗಿ ಕಾಪಾಡಬೇಕು. ಮೂಲವೇ ಹೋದರೆ ಕೊಂಬೆಗಳು ಎಲೆಗಳು ಎಲ್ಲವೂ ಹೋಗುತ್ತವೆ. ಆದ್ದರಿಂದ ಸಂಧ್ಯಾವಂದನೆಯನ್ನು ಬಿಡದೆ ಇಟ್ಟುಕೊಂಡಿರಬೇಕು. ಆದರಿಂದ ಉಳಿದುವುಗಳು ಸಾಧ್ಯವಾಗುತ್ತವೆ ಎಂದು ನೀತಿ ಇದೆ. ಮತ್ತೂ

ಧಿಕ್ತಾಂಬೂಲವಿಹೀನಮಾನನಬಿಲಂ ಧಿಕ್ತಾಣಿಮಸ್ವರ್ಣದಂ
ಧಿಗ್ಗ್ರಾಮಂಚ ತರಂಗಿಣೀವಿರಹಿತಂ ಧಿಕ್ಪುಂಡ್ರಹೀನಂಮುಖಂ |
ಧಿಗ್ವೇದೋಕ್ತೆ ವಿವರ್ಜಿತಾಂಚರಸನಾಂ ಧಿಕ್ತಾಜ್ಞಹೀನಾಂಸಭಾಂ
ಧಿಗ್ಭುಕ್ತಂ ಭೃತವರ್ಜಿತಾಂ ಧಿಗಬಲಾಹೀನಾಂ ಸುಶಯ್ಯಾಮಪಿ ॥

ತಾಂಬೂಲವಿಲ್ಲದ ಬಾಯಿ, ಚಿನ್ನವನ್ನು ದಾನಮಾಡದಿರುವ ಕೈಯ್ಯಿ, ನದಿಯಿಲ್ಲದ ಗ್ರಾಮ; ಪುಂಡ್ರವಿಲ್ಲದ ಮುಖ; ವೇದವನ್ನು ಉಚ್ಚರಿಸದಿರುವ ನಾಲಿಗೆ, ಪ್ರಾಜ್ಞರಿಲ್ಲದ ಸಭೆ, ತುಪ್ಪವಿಲ್ಲದ ಅನ್ನ, ಪತ್ನಿ ಇಲ್ಲದ ಸುಪ್ರವೃತ್ತಿಗೆ, ಇನೆಲ್ಲಕ್ಕೂ ಧಿಕ್ಕರಿಸುತ್ತೇನೆ, ಎಂದು ಮತ್ತೊಬ್ಬರು ಪ್ರಾಜ್ಞರು ಹೇಳಿದಾರೆ.

ಭವಿಷ್ಯ ಪುರಾಣದಲ್ಲಿ

ಗಾವಃಪಶ್ಯಂತಿ ಗಂಧೇನ ವೇದೈಃ ಪಶ್ಯಂತಿ ಪಂಡಿತಾಃ
ಚಾರೈಃ ಪಶ್ಯಂತಿ ರಾಜಾನಃ ಚಕ್ಷುಭ್ಯಾಮಿತರೆ ಜನಾಃ ॥
ಫಲಂತಿವೇದಾಃ ಕಾಲೇಷು ಪುರಾಣಂಶ್ಚೈಕಮಾಸಕೆ |
ಸದ್ಯಃ ಫಲತಿಗಾಂಧರ್ವೀ ಜ್ಯೋತಿರ್ವೈದ್ಯಂ ನಿರಂತರಂ ॥
ಅಪುತ್ರೊ ಲಭತೆ ಪುತ್ರ ಮಧನೋ ಲಭತೆ ಧನಂ |
ಸದಾಧ್ಯಯನ ಯುಕ್ತಸ್ತು ಪರೇ ಬ್ರಹ್ಮಣಿ ಲೀಯತೆ ॥

ಗೋವುಗಳು ವಾಸನೆಯಿಂದ ತಿಳಿಯುತ್ತವೆ. ಪಂಡಿತರು ವೇದಗಳಿಂದ ತಿಳಿಯುತ್ತಾರೆ. ರಾಜರುಗಳು ಗೂಢಚಾರರಿಂದ ತಿಳಿಯುತ್ತಾರೆ. ಸಾಮಾನ್ಯ ಜನರು ಕಣ್ಣುಗಳಿಂದ ನೋಡಿ ತಿಳಿಯುತ್ತಾರೆ.

ವೇದಗಳು ಕಾಲಾಂತರದಲ್ಲಿ ಫಲವನ್ನು ಕೊಡುತ್ತವೆ. ಪುರಾಣಗಳು ಒಂದು ತಿಂಗಳಲ್ಲಿ ಫಲವನ್ನು ಕೊಡುತ್ತವೆ. ಗಾನ ವಿದ್ಯೆಯು ಸದ್ಯದಲ್ಲಿ ಸುಖವನ್ನು ಕೊಡುತ್ತದೆ. ಜ್ಯೋತಿಷ ಮತ್ತು ವೈದ್ಯಗಳು ನಿರಂತರವೂ ಫಲವನ್ನು ಕೊಡುತ್ತವೆ.

ವೇದಪಾರಾಯಣದಿಂದ ಪುತ್ರರಿಲ್ಲದವರಿಗೆ ಪುತ್ರರು ಆಗುತ್ತಾರೆ. ಧನವಿಲ್ಲದವರಿಗೆ ಧನವು ಲಭಿಸುತ್ತದೆ. ಸದಾ ಅಧ್ಯಯನಮಾಡುವವರು ಪರಬ್ರಹ್ಮನಲ್ಲಿ ಲೀನರಾಗುತ್ತಾರೆ", ಎಂದು ಹೇಳಿದೆ.

ಸ್ಮೃತಿ ಕರ್ತರಾದ ಯಾಜ್ಞವಲ್ಕ್ಯರು

ಯಜ್ಞಾನಾಂ ತಪಸಾಂಚೈವ ಶುಭಾನಾಂ ದೈವಕರ್ಮಣಾಂ |
ವೇದ ಏವ ದ್ವಿಜಾತೀನಾಂ ನಿಶ್ರೇಯಸಕರಃ ಪರಃ ॥
ಯೋಽನಧೀತ್ಯದ್ವಿಜೋವೇದಾ ಅನ್ಯತ್ರ ಕುರುತೆ ಶ್ರಯಂ |
ಸಜೀವನ್ನೇವ ಶೂದ್ರತ್ವಮಾಶುಗಚ್ಛತಿಸಾನ್ವಯಃ ॥

ಯಜ್ಞ, ತಪಸ್ಸು, ಎಲ್ಲಾ ಶುಭಕರ್ಮಗಳು, ಎಲ್ಲಕ್ಕೂ ದ್ವಿಜರಿಗೆ ವೇದವೇ ಶ್ರೇಯಸ್ಕರವಾದಂಥಾದ್ದು. ಅದನ್ನು ಅಧ್ಯಯನಮಾಡದೆ ಬೇರೆ ವಿದ್ಯೆಯನ್ನು ಆಶ್ರಯಿಸುವವರು ಜೀವಂತರಾಗಿರುವಾಗಲೆ ಸಪರಿವಾರರಾಗಿ ಅಧಮರಾದಂತೆಯೆ, ಎಂದು ಹೇಳಿದ್ದಾರೆ.

ಕಾಶೀ ಖಂಡದಲ್ಲಿ

ಹಿತ್ವಾಶ್ರುತೇರಧ್ಯಯನಂ ಯೋನ್ಯತ್ಪಠಿತುಮಿಚ್ಛತಿ
ಸದೋಗ್ಧ್ರೀಂ ಧೇನುಮುತ್ಸೃಜ್ಯ ಗ್ರಾಮುಕ್ಕೋಡೀಂ ದುಧುಕ್ಷತಿ॥

ವೇದಾಧ್ಯಯನವನ್ನು ತ್ಯಜಿಸಿ ಬೇರೆ ಯಾವುದನ್ನೊ ಪಠಿಸುವವನು ಕರೆಯುವ ಹಸುವನ್ನು ಬಿಟ್ಟು ಊರು ಬಸವಿಯನ್ನು ಕರೆಯುವವನಂತೆ ಮೂಢ, ಎಂದು ಹೇಳಿದೆ.

ವಿಷ್ಣುಧರ್ಮೋತ್ತರದಲ್ಲಿ

ವೇದಾಕ್ಷರಾಣಿ ಯಾವಂತಿ ಪಠಿತಾನಿ ದ್ವಿಜಾತಿಭಿಃ |
ತಾವಂತಿ ಹರಿನಾಮಾನಿ ಕೀರ್ತಿತಾನಿ ನಸಂಶಯಃ ॥

ದ್ವಿಜರು ಎಷ್ಟು ವೇದಾಕ್ಷರಗಳನ್ನು ಉಚ್ಚರಿಸಿದರೆ ಅಷ್ಟು ಹರಿನಾಮಗಳನ್ನು ಕೀರ್ತಿಸಿದಂತೆ, ಎಂದು.

ಈ ವೇದಗಳನ್ನು ನಮ್ಮ ಪೂರ್ವಿಕರು ಪ್ರಶಂಸಿಸಿರುವದಿರಲಿ. ವಿದೇಶೀಯರು ಮೊದಲು ಇದನ್ನು ತಿಳಿದಾಗ "The Rigveda is the most sublime conception of the great highways of humanity." ಋಗ್ವೇದವು ಮಾನವ ಪ್ರಪಂಚದ ಇಹಪರಗಳನ್ನು ಉತ್ತಮೋತ್ತಮವಾಗಿ ವಿವರಿಸುತ್ತದೆ, ಎಂದು

ಒಬ್ಬರು ಹೇಳಿದರು. Voltaire ಎಂಬ ಫ್ರಾನ್ಸಿನ ಕವಿಶ್ರೇಷ್ಠನು ಯಜುರ್ವೇದವನ್ನು "The most precious gift for which the West has been ever indebted to the East." ಪಾಶ್ಚಾತ್ಯರು ಪೌರ್ವಾತ್ಯರಿಂದ ದಕ್ಕಿಸಿಕೊಂಡಿರುವ ವಸ್ತುಗಳಲ್ಲೆಲ್ಲಾ ಈ ವೇದವು ಪ್ರಶಸ್ತತಮವಾದದ್ದು. ಎಂದು ಹೇಳಿದಾನೆ. ಋಗ್ವೇದವನ್ನು ಶ್ಲಾಘ್ಯತರವಾಗಿ ಪ್ರಕಟಿಸಿದ ಮ್ಯಾಕ್ಸ್ ಮುಲರ್ ಪಂಡಿತ ಶ್ರೇಷ್ಠನು "I maintain that to everybody who cares for himself, for his ancestors, for history, for his intellectual development, a study of Vedic literature is indipensable." ಆತ್ಮ ಗೌರವ, ತನ್ನ ಪಿತೃಗಳಲ್ಲಿ ಗೌರವ, ಚಾರಿತ್ರಿಕ ಜ್ಞಾನ, ತನ್ನ ಸಂಸ್ಕೃತಿಯ ಪುರೋಭಿವೃದ್ಧಿಯಲ್ಲಿ ಆಸಕ್ತಿ ಇವುಗಳನ್ನು ಈಷತ್ತಾದರೂ ಹೊಂದಿರುವ ಪ್ರತಿ ಒಬ್ಬನಿಗೂ ವೇದಾರ್ಥ ಜ್ಞಾನವು ಅವಶ್ಯಕವಾದದ್ದು ಎಂದು ನಾನು ಖಂಡಿತವಾಗಿ ಹೇಳುತ್ತೇನೆ, ಎಂದು ಹೇಳಿದಾನೆ.

ವೇದಗಳು ಈಗಿನವರು ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಂದ ಯಾವ ತತ್ವಗಳನ್ನು ತಿಳಿಯಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸುತ್ತಿದಾರೆಯೊ ಆ ತತ್ವಗಳ ನಿಧಿ. ಅವುಗಳಲ್ಲಿ ಮನುಷ್ಯಾದಿ ಚರಾಚರವಸ್ತುಗಳ ಪಂಚಭೂತಗಳ ಭೂಗೋಳ ಖಗೋಳಗಳ ಸೃಷ್ಟಿ ಸ್ಥಿತಿಲಯಗಳ ತತ್ವಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿದೆ. ಅವುಗಳು ಮನುಷ್ಯ ಕೃತಕಗಳಾದ ನಿರ್ಣಯಗಳಂತೆ ಆಕ್ಷೇಪಣೀಯಗಳಲ್ಲದೆ ದೈವನಿಯಮಗಳನ್ನು ಯಥಾರ್ಥವಾಗಿ ಘೋಷಿಸುತ್ತಿರುವದರಿಂದಲೆ ಅವುಗಳನ್ನು ಆರ್ಷೇಯವಾಗಿ ಅಮಾನುಷಗಳೆಂದು ಎಣಿಸಿ ಚಾಚೂ ತಪ್ಪದಂತೆ ಅಕ್ಷರಸ್ವಾಲಿತ್ಯವಿಲ್ಲದೆ ಸ್ವರಸ್ವಾಲಿತ್ಯವಿಲ್ಲದೆ ಯುಗಯುಗಕ್ಕೂ ಪೋಷಿಸಿಕ್ಕೊಂಡು ಬರುತ್ತಿರುವದು. ಈ ವೇದಗಳಲ್ಲಿರುವ ಭೌತಿಕ ತತ್ವಗಳ ಆಧಾರದ ಮೇಲೆಯೆ ಹಿಂದೂ ವೇದಾಂತದ ಸಿದ್ಧಾಂತಗಳೂ ಮತಸ್ಥಾಪಕಾಚಾರ್ಯರುಗಳ ಬೋಧನೆಗಳೂ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟಿವೆ. ಈ ವೇದಗಳ ಪ್ರಾಮಾಣ್ಯದಿಂದ ಕಪಿಲರು ಪತಂಜಲಿಗಳು ಕಣಾದರು ಸ್ಥಾಪಿಸಿರುವ ಸಾಂಖ್ಯ ಯೋಗ ಮತ್ತು ವೈಶೇಷಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟಿರುವ ಪ್ರಾಪಂಚಿಕ ಭೂತ ಭೌತಿಕ ತತ್ವಗಳನ್ನು ಈಗಿನ ವಿಜ್ಞಾನಿಗಳು ತಿಳಿದುಕೊಳ್ಳುವದಕ್ಕೂ ಕೂಡ ಶಕ್ತರಾಗಿಲ್ಲ.

ಈ ವೇದಗಳ ಉಚ್ಚಾರಣ ಮಾತ್ರದಿಂದಲೆ

ನಾದಬಿಂದು ಸಹಸ್ರಾಣಿ ತಥಾಕೋಟಿ ಶತಾನಿಚ |
ಸವಾತಾ ರಶ್ಮಯೋಯಾಂತಿ ಯತ್ರವೇದೊ ನಿರಾಮಯಃ ||

ವೇದಗಳು ಎಲ್ಲಿ ಶುದ್ಧವಾಗಿ ಘೋಷಿಸಲ್ಪಡುತ್ತದೆಯೋ ಅಲ್ಲಿ ನಾದ ಬಿಂದುಗಳು ಸಹಸ್ರಗಳು, ಅಲ್ಲ, ಕೋಟಿಗಳು ವಾಯುವಿನ ಮೂಲಕ ರಶ್ಮಿಗಳಂತೆ ಸರ್ವತ್ರ ವ್ಯಾಪಿಸುತ್ತವೆ. ಎಂದು ಪರಾಶರಶಿಕ್ಷೆಯಲ್ಲಿ ಹೇಳಿದೆ.

ವಿದ್ಯಾಗಣಪತಿಯ ಉತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ ಈ ವೇದಗೋಷ್ಠಿಯನ್ನು ಏರ್ಪಡಿಸಿರುವದು ಇಲ್ಲಿ ನೆರೆದಿರುವ ಜನರಿಗೆ ಆಹ್ಲಾದ ಮತ್ತು ಶ್ರೇಯಸ್ಕರವಾಗಿದೆ ಎನ್ನುವದಲ್ಲದೆ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರಸ್ವಾಮಿಗೂ ಮುಖೋಲ್ಲಾಸವಾಗಿದೆ ಎನ್ನುವದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

ಧರ್ಮದರ್ಶಿಗಳ ಈ ಏರ್ಪಾಡಿನಲಿ ಋಗ್ಯಜುಸ್ಸಾಮ ಮೂರು ವೇದಗಳನ್ನು ಮಾತ್ರ ಸೇರಿಸಿದ್ದಾರೆ. ನಾಲ್ಕನೆಯ ಅಥರ್ವಣವನ್ನು ಬಿಟ್ಟಿದಾರೆ. ಆದರೆ ಅದರಲ್ಲಿ ಗಣಪತ್ಯುಪನಿಷತ್ತು ಎನ್ನುವದು ಇರುವದು. ಅದನ್ನು ತಾವುಗಳು ಕೇಳುವದಕ್ಕೆ ಇಚ್ಛಿಸುವಿರೆಂದು ನಂಬುತ್ತೇನೆ. ಅದು ಹೀಗಿದೆ:—

ಓಂ || ಭದ್ರಂ ಕರ್ಣೇಭಿರಿತಿ ಶಾನ್ತಿಃ || ಓಂ ಲಂ ನಮಸ್ತೆ ಗಣಪತಯೇ | ತ್ವಮೇವ ಪ್ರತ್ಯಕ್ಷಂ ತತ್ತ್ವಮಸಿ | ತ್ವಮೇವ ಕೇವಲಂ ಕರ್ತಾಽಸಿ | ತ್ವಮೇವ ಕೇವಲಂ ಧರ್ತಾಽಸಿ | ತ್ವಮೇವ ಕೇವಲಂ ಹರ್ತಾಽಸಿ | ತ್ವಮೇವ ಸರ್ವಂ ಖಲ್ವಿದಂ ಬ್ರಹ್ಮಾಸಿ | ತ್ವಂ ಸಾಕ್ಷಾದಾತ್ಮಾಽಸಿ ನಿತ್ಯಮ್ | ಋತಂ ವಚ್ಮಿ | ಸತ್ಯಂ ವಚ್ಮಿ | ಅವ ತ್ವಂ ಮಾಮ್ | ಅವ ವಕ್ತಾರಮ್ | ಅವ ಶ್ರೋತಾರಮ್ | ಅವ ದಾತಾರಮ್ | ಅವ ಧಾತಾರಮ್ | ಅವಾನೂಚಾನಮವ ಶಿಷ್ಯಮ್ | ಅವ ಪುರಸ್ತಾತ್ | ಅವ ದಕ್ಷಿಣಾತ್ತಾತ್ | ಅವ ಪಶ್ಚಾತ್ತಾತ್ | ಅವೋತ್ತರಾತ್ತಾತ್ | ಅವ ಚೋರ್ಧ್ವಾತ್ತಾತ್ | ಅವಾಧರಾತ್ತಾತ್ | ಸರ್ವತೋ ಮಾಂ ಪಾಹಿ | ಪಾಹಿ ಸಮನ್ತಾತ್ | ತ್ವಂ ವಾಙ್ಮಯಸ್ತ್ವಂ ಚಿನ್ಮಯಃ | ತ್ವಮಾನನ್ದಮಯಸ್ತ್ವಂ ಬ್ರಹ್ಮಮಯಃ | ತ್ವಂ ಸಚ್ಚಿದಾನನ್ದಾದ್ವಿತೀಯೋಽಸಿ | ತ್ವಂ ಪ್ರತ್ಯಕ್ಷಂ ಬ್ರಹ್ಮಾಸಿ | ತ್ವಂ ಜ್ಞಾನಮಯೋ ವಿಜ್ಞಾನಮಯೋಽಸಿ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ತೋ ಜಾಯತೇ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವತ್ತಸ್ತಿಷ್ಠತಿ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಲಯಮೇಷ್ಯತಿ | ಸರ್ವಂ ಜಗದಿದಂ ತ್ವಯಿ ಪ್ರತ್ಯೇತಿ | ತ್ವಂ ಭೂಮಿರಾಪೋಽನಲೋಽನಿಲೋ ನಭಃ | ತ್ವಂ ಚತ್ವಾರಿವಾಕ್ಪರಿಮಿತಾ ಪದಾನಿ | ತ್ವಂ ಗುಣತ್ರಯಾತೀತಃ | ತ್ವಂ ದೇಹತ್ರಯಾತೀತಃ | ತ್ವಂ ಕಾಲತ್ರಯಾತೀತಃ | ತ್ವಂ ಮೂಲಾಧಾರೇ ಸ್ಥಿತೊಽಸಿ ನಿತ್ಯಮ್ | ತ್ವಂ ಶಕ್ತಿತ್ರಯಾತ್ಮಕಃ | ತ್ವಾಂ ಯೋಗಿನೋ ಧ್ಯಾಯನ್ತಿ ನಿತ್ಯಮ್ | ತ್ವಂ ಬ್ರಹ್ಮಾ ತ್ವಂ ವಿಷ್ಣುಸ್ತ್ವಂ ರುದ್ರಸ್ತ್ವಮಿನ್ದ್ರಸ್ತ್ವಮಗ್ನಿಸ್ತ್ವಂ ವಾಯುಸ್ತ್ವಂ ಸೂರ್ಯಸ್ತ್ವಂ ಚನ್ದ್ರಮಾಸ್ತ್ವಂ ಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ಸುವರೋಮ್ ಓಮ್ ||

ಇತ್ಯಾದಿ. ಇದರಿಂದ ವಿಘ್ನೇಶ್ವರನು ಕಾರ್ಯಾರಂಭದಲ್ಲಿ ಮಾತ್ರ ಪೂಜ್ಯವಾದ ಉಪದೇವತೆಯಲ್ಲ, ಸಾಕ್ಷಾತ್ತಾದ ಪರಬ್ರಹ್ಮ ಸ್ವರೂಪ ಎಂಬ ಭಾವನೆಯು ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ಈ ಗಣಪತಿಯು ಒಂದು ಮೂರ್ತಿಯಲ್ಲ, ೩೨ ವಿಧವಾದ ಮೂರ್ತಿ ಎಂದು ಮುದ್ಗಲ ಪುರಾಣದಲ್ಲಿ ಹೇಳಿದೆ. ಅವು ಯಾವವೆಂದರೆ

ಬಾಲಗಣಪತಿ (ರಕ್ತವರ್ಣ), ತರುಣಗಣಪತಿ (ರಕ್ತವರ್ಣ), ಭಕ್ತಗಣಪತಿ (ಶ್ವೇತವರ್ಣ), ವೀರಗಣಪತಿ (ರಕ್ತವರ್ಣ), ಶಕ್ತಿ ಗಣಪತಿ (ಸಿಂದೂರವರ್ಣ), ದ್ವಿಜಗಣಪತಿ (ಶುಭ್ರವರ್ಣ), ಸಿದ್ಧ ಗಣಪತಿ (ಪಿಂಗಲವರ್ಣ), ಉಚ್ಛಿಷ್ಟ ಗಣಪತಿ (ನೀಲವರ್ಣ), ವಿಘ್ನೇಗಣಪತಿ (ಸ್ವರ್ಣವರ್ಣ), ಕ್ಷಿಪ್ರಗಣಪತಿ (ರಕ್ತವರ್ಣ), ಹೇರಂಬ ಗಣಪತಿ (ಗೌರವರ್ಣ), ಲಕ್ಷ್ಮೀಗಣಪತಿ (ಗೌರವರ್ಣ), ಮಹಾಗಣಪತಿ (ರಕ್ತವರ್ಣ), ವಿಜಯಗಣಪತಿ (ರಕ್ತವರ್ಣ), ನೃತ್ತಗಣಪತಿ (ರಕ್ತವರ್ಣ), ಊರ್ಧ್ವಗಣಪತಿ (ಕನಕವರ್ಣ) ಏಕಾಕ್ಷರಗಣಪತಿ (ರಕ್ತವರ್ಣ), ವರಗಣಪತಿ (ರಕ್ತವರ್ಣ), ತ್ರ್ಯಕ್ಷರಗಣಪತಿ (ಸ್ವರ್ಣವರ್ಣ), ಕ್ಷಿಪ್ರಪ್ರಸಾದ ಗಣಪತಿ (ರಕ್ತವರ್ಣ) ಹರಿದ್ರಾಗಣಪತಿ (ಹರಿದ್ರಾವರ್ಣ), ಏಕದಂತ ಗಣಪತಿ (ಶ್ಯಾಮವರ್ಣ), ಸೃಷ್ಟಿಗಣಪತಿ (ರಕ್ತವರ್ಣ) ಉದ್ದಂಡ ಗಣಪತಿ (ರಕ್ತವರ್ಣ) ಋಣಮೋಚಕ ಗಣಪತಿ (ಶ್ವೇತವರ್ಣ), ಢುಂಡಿ ಗಣಪತಿ (ರಕ್ತವರ್ಣ), ದ್ವಿಮುಖ ಗಣಪತಿ (ಹರಿದ್ವರ್ಣ) ತ್ರಿಮುಖ ಗಣಪತಿ (ರಕ್ತವರ್ಣ), ಸಿಂಹ ಗಣಪತಿ (ಶ್ವೇತವರ್ಣ), ಯೋಗ ಗಣಪತಿ (ರಕ್ತವರ್ಣ), ದುರ್ಗಾ ಗಣಪತಿ (ಕನಕವರ್ಣ), ಸಂಕಷ್ಟಹರ ಗಣಪತಿ (ರಕ್ತವರ್ಣ).

ಪೇಟೆಯಲ್ಲಿ ಗಣಪತಿ ವಿಗ್ರಹಕ್ಕೆ ಬೇರೆ ಬೇರೆ ವರ್ಣಗಳನ್ನು ಕೊಟ್ಟು ಮಾರುವದರ ಉದ್ದೇಶವು ಈ ಮೇಲೆ ಹೇಳಿದ ೩೨ ಮೂರ್ತಿಗಳಲ್ಲಿ ಅವರವರ ಭಾವನೆಗೆ ತಕ್ಕಂತೆ ಆರಿಸಿಕೊಂಡು ಪೂಜೆಮಾಡಲಿ ಎಂದು ಕಾಣುತ್ತೆ.

ಈ ವಿಘ್ನೇಶ್ವರವ್ರತವು ಎಷ್ಟು ಪುರಾತನವೆನ್ನುವದನ್ನು ಹೇಳಲ ಸಾಧ್ಯ. ದ್ವಾಪರಯುಗದಲ್ಲಿ ಪಾಂಡವರು ರಾಜ್ಯಭ್ರಷ್ಟರಾಗಿ ಕಾಡಿಗೆ ಹೋದಾಗ ಧರ್ಮರಾಯನು ಸೂತಪೌರಾಣಿಕನನ್ನು ಕಂಡು ತಮ್ಮ ದುರವಸ್ಥೆಯಲ್ಲಿ ಯಾವ ವ್ರತವನ್ನು ಆಚರಿಸಬೇಕು ಎಂದು ಕೇಳಿದ ನಂತೆ. ಅದಕ್ಕವರು ಹಿಂದೆ ಈಶ್ವರಪುತ್ರನಾದ ಸ್ಕಂದನು ತಂದೆಗೆ ನಮಸ್ಕರಿಸಿ

ಕೇನವ್ರತೇನ ಭಗವಂ ಸೌಭಾಗ್ಯಮತುಲಂ ಭವೇತ್ ।
ಪುತ್ರಪೌತ್ರಾರ್ಥ ಧನಂಲಬ್ಧ್ವಾ ಮನುಜಸ್ಸುಖ ಮೇಧತೆ ॥

ಯಾವ ವ್ರತವನ್ನು ಮಾಡಿದರೆ ಅತುಲವಾದ ಸೌಭಾಗ್ಯ ದೊರೆಯುತ್ತೆ; ಪುತ್ರರು, ಪೌತ್ರರು ಸಂಪತ್ತು ಇವುಗಳನ್ನು ಹೊಂದಿ ಮನುಷ್ಯನು ಸುಖಿಯಾಗುತ್ತಾನೆ, ಎಂದು ಕೇಳಲು ಮಹಾದೇವನು ಭಾದ್ರಪದ ಮಾಸದಲ್ಲಿ ಶುಕ್ಲಚತುರ್ಥಿಯ ದಿವಸ ಮನೆಯ ಉತ್ತರ ಪಾರ್ಶ್ವದಲ್ಲಿ ಚಿನ್ನ, ಬೆಳ್ಳಿ, ಅಥವಾ ಮಣ್ಣಿನಿಂದ ಮಾಡಿದ ವಿಘ್ನೇಶ್ವರ ವಿಗ್ರಹವನ್ನು ನಿಯಮದಿಂದ ಪೂಜಿಸಿದರೆ ಸರ್ವಸಂಪತ್ತೂ ಲಭಿಸುತ್ತದೆ ಎಂದು ಅಪ್ಪಣೆಕೊಡಿಸಿದ್ದಾನೆ. ಈ ವ್ರತದಿಂದಲೇ ಕೃಷ್ಣನು ಜಾಂಬವತಿಯನ್ನು ಹೊಂದಿದ್ದು. ದಮಯಂತಿಯು ನಳನನ್ನು ಹೊಂದಿದ್ದು. ಇಂದ್ರನು ವೃತ್ರನನ್ನು ಕೊಂದದ್ದು. ರಾಮನು ರಾವಣನನ್ನು ಜಯಿಸಿದ್ದು. ಭಗೀರಥನು ಗಂಗೆಯನ್ನು ಸಾಧಿಸಿದ್ದು. ದೇವಾಸುರರು ಅಮೃತವನ್ನು ಪಡೆದದ್ದು. ಸಾಂಬನು ಕುಷ್ಟವ್ಯಾಧಿಯನ್ನು ನಿವಾರಿಸಿಕೊಂಡದ್ದು. ಆದರಂತೆ ನೀನೂ ಮಾಡಿದರೆ ನಿಮಗೆ ರಾಜ್ಯ ಲಾಭವಾಗುತ್ತೆ, ಎಂದು ಧರ್ಮರಾಯನಿಗೆ ಸೂತರು ಹೇಳಿದರಂತೆ.

ಆಸೇತುಹಿಮಾಚಲದವರಿಗೂ ಈ ವ್ರತವು ಜನರಿಗೆ ಆದರಣೀಯವಾಗಿದೆ. ಇದನ್ನು ಈ ನಮ್ಮಗಳ ಮೊಹಲಾದಲ್ಲಿ ಇಷ್ಟು ಉತ್ಸಾಹ, ವಿಜೃಂಭಣೆ, ವಿಚಕ್ಷಣೆಗಳಿಂದ ಆಚರಿಸಿ ಪ್ರತ್ಯಕ್ಷ ಪರೋಕ್ಷವಾಗಿ ಸಾವಿರಾರು ಜನರು ಭಾಗಿಗಳಾಗುವಂತೆ ಮಾಡಿರುವ ಶ್ರೀಯುತ ನಂಜುಂಡಯ್ಯನವರಿಗೂ ಅವರ ಜೊತೆಯ ಧರ್ಮದರ್ಶಿಗಳಿಗೂ ನಾವುಗಳು ಹೃತ್ಪೂರ್ವಕವಾದ ಧನ್ಯವಾದಗಳನ್ನೂ ಶ್ಲಾಘನೆಗಳನ್ನೂ ಅರ್ಪಿಸಬೇಕು. ಅದನ್ನು ತಮ್ಮುಗಳ ಪರವಾಗಿ ನಾನು ಅವರಿಗೆ ಅರ್ಪಿಸುತ್ತೇನೆ. ನನಗೆ ತಮ್ಮುಗಳ ಮಧ್ಯದಲ್ಲಿ ಈ ದೇವಮಂದಿರದಲ್ಲಿ ವೇದಗೋಷ್ಠಿಯಲ್ಲಿ ಒಂದು ಪಾತ್ರವನ್ನು ವಹಿಸಲು ಅಕಾಪಶಕೊಟ್ಟ ದ್ದಕ್ಕಾಗಿ ನನ್ನ ಕೃತಜ್ಞತೆಯನ್ನೂ ಅವರಿಗೆ ಅರ್ಪಿಸುತ್ತೇನೆ.

ವಿಘ್ನೌಘ್ವಾಂತನಿವಾರಣೈಕತರಣಿ ರ್ವಿಘ್ನಾಟವೀ ಹವ್ಯವಾಟ್
ವಿಘ್ನವ್ಯಾಳಕುಲಪ್ರಮತ್ತಗರುಡೋ ವಿಘ್ನೇಭಪಂಚಾನನಃ ।
ವಿಘ್ನೋತ್ತುಂಗಗಿರಿಪ್ರಭೇದನಕರೀ ವಿಘ್ನಾಬ್ಧಿ ಕುಂಭೋದ್ಭವಃ
ವಿಘ್ನಾಘೌಘ ಘನಪ್ರಚಂಡಪವನೋ ವಿಘ್ನೇಶ್ವರಃಪಾತುನಃ ॥

ಎಂದು ಸ್ತುತಿಸಲ್ಪಟ್ಟಿರುವ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರನು ತಮಗೆಲ್ಲರಿಗೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

(*Continued from page 3.*)

peak of Rs. 29.6 crores touched on May 10, 1952, by loans outstanding against bills, the maximum reached in 1952—53 was Rs. 20·3 crores on June 9, 1953. On June 30, 1953, outstanding advances amounted to Rs. 10·3 crores, as compared to Rs. 17·7 crores as on June 30, 1952. Advances against Government securities under Section 17 (4) (a) of the Reserve Bank of India Act amounted to Rs. 113·2 crores between July 1952 and June 1953, as against Rs. 166·6 crores granted during the previous accounting year. By and large, banks preferred to finance their advances through a reduction in their cash reserves, short-term borrowing abroad and liquidation of Treasury bills.

During the year July 1952 to June 1953, it was expected that there would be a surplus on current accounts in India's balance of payments, as a result of Government's trade policy. During the second half of 1952, the net surplus on current account was Rs. 43·4 crores, as against a deficit of over Rs. 80 crores in the first half of 1952. Preliminary estimates for the first quarter of 1953 reveal the continuation of the trend, though the current account surplus at Rs. 17·1 crores is smaller than in the fourth quarter of 1952. These surpluses, which were due to a steep fall in imports on both private and Government accounts, were utilised partly to repatriate a large part of the short-term funds borrowed from abroad during 1950-52. Despite these and other private capital transfers, the sterling balances of the Reserve Bank rose by £25 million during 1952-53, and there was, therefore, no need to draw on the release of £35 million available for the year.

(*To be continued.*)

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧ ಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ವೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಚೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೆಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

Review in the "Hindu", Madras:

"Issued as a publication of the "International Academy of Sanskrit Research" founded in Mysore, by Mr. G. R. Josyer, and his collaborators, the present volume contains in Kannada what may be described as a constructive and critical historical survey of different systems of thought and speculation that have appeared in the course of the progressive growth and evolution of India's higher thought since the age, or period, or epoch of the Vedas and Upanishads. Not merely this. The authors have attempted, in addition, harmonisation of the different systems studied and expounded by them, with a view to emphasis being placed or laid on the greatest common measure of agreement among them, in a world torn and troubled by warring trends and tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

"The authors have made their survey of the philosophical schools and thought-systems as exhaustive as possible, ranging between the oldest Vedic chronology and contemporary times. The first part of the work contains two sections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or systems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the latter.

The second part is devoted to harmonisation of the different systems, The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

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Vol. XIV No. 3] Monday 12—10—1953 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

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HINDU RELICS IN AMERICA

Quoting chapter and verse from American and other foreign anthropologists and historians, and basing his contentions on his intimate knowledge of America and various countries of the world, Mr. Chamanlal, journalist—and author of *Hindu America*. gave convincing proof that Hindu and Buddhist missionaries had carried the torch of Hindu civilisation to America and most other lands of East and West.

Taking his cue from an Indian style diet served at a hotel in San Francisco, Mr. Chamanlal carried out extensive researches in various Southern and Northern States of America, particularly in Mexico and Peru, and succeeded in "rediscovering" America which was once under the sway of Hindu civilisation.

Quoting from the official history of Mexico, Mr. Chamanlal said that it was not Columbus, but the Hindu adventurers who first discovered America long before him. Hindus were the first foreigners to arrive in America. Images of Lord Ganesha and Shiva found in Mexico and Peru, and those of Hanuman, Vishnu, Saraswati, Narsimha Avatar and all other Hindu deities found in central America, bore ample evidence of Hindu influence since ancient Inca Empire which flourished in America from 5th to 15th century A.D.

Images of tigers and elephants were found in plenty in Mexico, though there were no tigers or elephants in Mexico, which confirmed the theory that these images were the product of the people who went there from India—the land of tigers and elephants.

Ancient ruins, architecture, social customs, festivals, rituals, languages—in fact, everything pointed to the profound Hindu influence in those far-off lands.

Similar traces of Hindu influence were in evidence in all the Pacific countries in the Far East as well as those of South East Asia including Burma, Indonesia, Bali, Java and Sumatra.

Mr. Chamanlal who has visited most of the countries in Europe, America and the Far East several times, said that everywhere he found undeniable evidence of Hindu or Aryan influence.

Speaking about Egypt, he said most of the ancient Egyptian Gods were imported from India, and the famous Egyptian Sphinx were nothing else than the all-too familiar Hindu Narsimha Avatar!

IN SMOKE

The total value of cigarettes consumed in all the States in India during 1952-53 was Rs. 63,55,00,000, Nafen learns from a recent survey of the Union Government. This includes duty charges of Rs. 35,50,00,000.

The estimate is based on the qnantities of cigarettes cleared from factories in India and also imported into the country from overseas.

It has been computed that the value of cigarettes manufactured ex-duty alone during the period under review amounted to Rs. 30,24,00,000 and the duty collected on them during the same period was Rs. 7,50,00,000.

IN FIRE

Every day for a month workers in a paper factory in Southern Japan have bathed in water which cost Rs. 1,30,000 to heat.

During the recent floods in Japan some Rs. 3,90,09,000 worth of Japanese paper currency was ruined by the water. It was collected by the banks and sent to the paper factory to be burned.

The factory officials burned it in the boilers that heat the workers' bathing water. Bank officials and policemen stood by as the notes were shovelled into the flames.

APPETITE AND BALANCED DIET

Many machines are provided with gadgets which indicate when the fuel is about to run out. This is a warning to the driver of a machine who promptly feeds the machine with fuel.

Similarly, within limits, appetite is an index to the body's need for food. Appetite of children for sugar and sweets is great and it indicates to a certain extent their real need for a concentrated fuel necessary to keep up with their incessant activity.

Appetite can be ruined if it is excited too much with spices, pickles and flavourings, or curbed unnecessarily in an effort to reduce one's weight. It then ceases to be a guide. The natural appetite is intimately related to taste and smell which lose their acuteness when appetite is satisfied. Over-eating and under-eating upset the harmonious functioning of the human body, and many digestive troubles are due to the bad habit of devouring food without properly masticating it and enjoying its taste. The appearance and smell of food excite the secretory nerves which supply the salivary glands and the stomach and make available the salivary and gastric juices for digesting food. When there is no appetite, these juices are scanty. To take food, therefore, in the absence of appetite is to put food into a stomach which is not prepared for it.

Foods are of three kinds, body building, protective, and energy foods. Unlike the machine, which is inanimate and, therefore, does not grow, the human body consists of living tissue. To function efficiently it has to maintain a certain minimal growth. Body building foods like milk, cheese, meat, fish and eggs, help the tissues to grow. To children and expectant mothers body building foods are essential.

Protective foods give the body the power to resist disease. These foods are rich in proteins, vitamins and mineral salts. The most important of these are milk, butter and cheese, which are body builders too, green vegetables and fruits. All the body building foods are, to some extent, protective foods as well.

The energy requirement of the body varies with its state of activity. Even when the body is at rest, the energy cannot fall below a certain minimum, because a certain amount is necessary for essential functions, such as breathing, circulation, maintenance of body temperature etc Above this minimum, the more active the body, the greater its energy need.

Some foods are just energy foods. They have little or no body building or protective value. Examples of these are bread, polished rice, sago, tapioca, sugar and jams.

But body builders, such as meat, cheese, whole wheat bread and jaggery are energy foods as well. In addition they have a certain amount of protective value.

The composition of a balanced diet is indicated below. The quantities are daily totals required by an adult. Vegetarians can replace fish, meat and egg by stepping up their consumption of milk and products.

Cereals 14 oz. pulses. 3oz. green, leafy vegetables 4oz, root vegetables 3oz, other vegetables 3oz, fruits 3oz, sugar and jaggery 2oz, vegetable oil, ghee, etc. 2, fish and meat 3oz, eggs 1 egg, milk 10 oz.

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The Rationalist

INVISIBLE WORLDS

Radio waves received on earth 100 million years after leaving outer space raises the possibility that an invisible universe exists side by side with the one that can be seen, one of the world's greatest scientists said.

Sir Edward Appleton, President of the British Association for the Advancement of Science, told the Association's Annual Conference recently of "dark stars" whose existence has only become known through astronomy.

These dark stars have been discovered in the last few years. They give no light and are, therefore, invisible, but do give off radio waves which can be received by a radio telescope which is an adaptation of radio.

Sir Edward Appleton said two important sources of radio waves from space had been discovered—one in the constellation of Cygnus and a more powerful one in the constellation of Cassiopeia. In each case, there was no corresponding visible object on the star, he said.

"Could it be that a radio star is always a dark star and so a new type of object in the universe?" Sir Edward asked:

"If so, could it be that there is a duplicate universe only to be seen with a radio telescope as distinct from a visual telescope?"

He suggested it might be possible to detect sources at greater distances by radio than by optical means and said much progress was expected from two large British made radio telescopes.

Manchester University would have the largest single radio telescope, and Cambridge was already yielding new results in the mapping of radio sources.

Sir Edward Appleton, discoverer of the atmospheric layer 150 miles up which reflects radio waves, spoke to a crowded audience of scientists and laymen after the Liverpool University had conferred its honorary degree of Doctor of Law on him.

AMERICAN PROGRESS

Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, said recently that 10,47,290 major crimes were committed in the U. S. during the first six months of 1953, and that if the trend continued this year would set a record for criminal activity.

There were 20,36,000 major crimes for the full year 1950, in itself a record. Statistics on the first half of the current year were released in the F.B.I.'s semi-annual "Uniform Crime Reports" and listed these highlights.

A major crime was committed every 14·9 seconds!

There was one murder or negligent homicide every 40·3 minutes, one rape every 29·4 minuts, one robbery every 8.8 minutes, one aggravated assault every 5.71 minutes, one burglary every 1.12 minutes, one larceny every 25·3 seconds, one car theft every 2·31 minutes.

There was a 7·2 per cent increase in all crimes against the person, murder, negligent manslaughter, rape and aggravated assault.

"Victims of killers in the country totalled 6,470, while over 54,000 other persons were assaulted by rapists or potential killers. Over 29,000 victims were confronted by robbers using guns, other weapons, or force," the report said.

In 1952, 63 police were killed in line of duty.

"ALAYANITYARCHANAPADDHATI"

(Telugu) By Phanipuram Rangaswami Bhattacharya. (The Coronation Press. 100 ft Road, Mysore. Price Rs. 3).

Worship in most temples is conducted in accordance with the two important schools, called the Vaikhanas and the Pancharatra. Both of them are equally acceptable but the latter seems to be anterior to the former. The former is purely Vaidic while the latter is Tantric. The Vaikhanasas follow a particular sutra in their sacraments but the Pancharatras follow different sutras, according to the tradition in their families. In both the schools, the rules for the construction, consecration and worship in temples are codified into Samhitas by different authors and there is a very large mass of literature relating to both the schools. The followers of both the schools have been scrupulously guarding their texts from the eyes of the public and it is only recently that some of them have seen the light of day. The Vaikhanasas have four Samhitas attributed to four rishis who were supposed to be the students of Vaikhanasas while the Pancharatras count more than hundred Samhitas of their school. The subject matter of all the Samhitas of a school is in general the same but there will be differences in detail. Further some subjects will be more elaborately treated in some Samhitas, while others are so done in other Samhitas. So the Samhitas supplement each other and what is wanting in one Samhita is to be made good from the others.

The book under review is a Manual of daily worship in temples according to the Pancharatra School. It follows the *Padma Samhita* of the school in the main, but with regard to subjects not dealt with in that Samhita, like the Punyahavidhi, it follows the other Samhitas where they are treated. In this way more than twenty other Samhitas have been consulted in the compilation of the book. For every act of worship described in the book authorities are profusely quoted in the commentary which accompanies the work. The first six chapters form a sort of introduction to the work and describe how the priest should approach the temple and enter it and how he should elevate himself spiritually to be fit to conduct the worship. The next ten chapters deal with the different stages or acts of actual worship and constitute the essential part of the work. The last five chapters are of a supplementary character. The first of these deals with the establishment of the holy fire; the second treats of Punyahvidhi; the third describes the manner in which worship to Lakshmi is to be carried on when She is consecrated separately in a temple of Her own; the fourth treats of a simplified form of worship using only the mantras of Purushasukta; and the last deals with the Panchsamskaras. The book is provided with a valuable introduction by the author in which he discusses, among others, the authoritativeness of the Agama, derivation of the term Pancharatra and the nature of Bhagavan (God).

The idol or *archa* is the permanent incarnation of God on earth and in this form He is not only attractive and easily accessible to us but showers His immense mercy on us by Himself coming to us on certain occasions to find out and bless us wherever we are. It is therefore incumbent on us that we should worship Him in the manner prescribed in the Sastra, and Mr. Rangaswami Bhattacharya deserves our thanks for explaining clearly the manner of worship. The book will be useful not only to priests in temples but also to those who want to verify whether worship in a temple is conducted properly. The commentary is very useful in referring to the Samhitas in support of all statements but it would have been better for easy reference if the Pratikas were made more prominent. References to stanzas quoted in the Book and an appendix containing the mantras referred to in the body of the work would have enhanced the value of the work.

Review in the "Hindu", Madras,

By Sri P. V. Ramanujaswami, M.A., Tirupati.

RESERVE BANK REPORT

(*Continued from last issue.*)

The Report also refers to the financing of development schemes in the public and the private sectors under the Five-Year plan. With respect to private industrial investment, the Report states that, while the higher rates of interest prevailing and additional incomes generated by Government expenditure might be expected to stimulate private savings, it is difficult at this stage to judge whether and to what extent these savings are likely to find their way into investment.

In the sphere of banking, the programme of inspection of banks, which was initiated in 1950 to promote soundness in the financial position and in the methods of operation of banks, was taken a step further during the year. Between July 1952 and June 1953, 24 scheduled and 99 non-scheduled banks were inspected, completing the first round of inspection of all scheduled banks and bringing the total number of banks inspected so far to 374. Of these 265 banks were inspected under Section 22 of the Banking Companies Act, 1949, for ascertaining their eligibility for the grant of licence to carry on banking business, while the remaining 109 banks were inspected under Section 35 of the Act in order to assess their financial position and methods of operation.

In addition, 27 other banks were also inspected during 1952–53, seven in connection with their applications for grant of moratoria, one for issuing a certificate to the Court to the effect that it was unable to pay its debts, one in connection with its scheme of arrangement and 18 with a view to verifying the progress made by them since the previous inspection. The defects revealed by the inspection were pointed out to the banks concerned and suggestions made for rectifying them. Some banks were also asked to submit periodical reports indicating the corrective steps taken by them.

In general, the banks accepted the Reserve Bank's advice and directions for remedying the defects revealed. Wherever the progress revealed was unsatisfactory, the banks concerned were advised to take more effective steps for improving their working. In the case of some banks, the policies pursued by them necessitated a close watch on their day-to-day affairs by an officer deputed by the Reserve Bank; at the end of the year, six banks were under such observation. Deterioration in the affairs of banks was often found to be due to the wide powers vested in their chief executive officers or due to their ignorance of proper banking practices. Such banks were therefore, advised to appoint suitable persons as banking advisers, subject to the Reserve Bank's approval.

As regards the enforcement of provisions of the Banking Companies Act, 1949, the Report states that some of the exemptions from the provisions of the Act granted to banks in the previous years were extended for limited periods. Among them, it refers to the granting of exemptions from the provisions in respect of the valuation of investments in Government securities while preparing the balance sheet for 1952. Defaults under Section 18 regarding the maintenance of cash reserves by non-scheduled banks and under Section 24 relating to the maintenance of a minimum of 20 percent of their total demand and time liabilites in liquid assets were generally of a casual nature, and there was no occasion to resort to penalties prescribed under Section 46 of the Act.

In respect of the lending policy of banks, except in the case of two banks, there was no need for drastic measures in regard to advances by banks in general or by any particular group. The daily returns of credit limits of one lakh rupees and over, sanctioned by scheduled banks to individual borrowers disclosed little evidence of direct speculative lending. For the most part therefore, the Reserve Bank confined its activities to cautioning banks against the maintenance of an over-extended position and advising them to restrict unsecured advances and advances against immovable properties or fixed assets.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

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A DREAM

The race to design and build a "space station" is on.

Scientists the world over are scrambling to complete plans for the first station, in such a race as the world has not seen since the splitting of the atom demanded a bomb. The nation, or group of nations, which succeeds in establishing this earth satellite could beat off all attempts of a rival power to do likewise and hold the entire earth in subjugation.

Hurtling around the earth at a speed of some 18,000 m.p.h., the space station could bombard any city with guided missiles fitted with atomic warheads. There could be no defence against such attack, the satellite itself being out of range of anything but straying meteorites.

Dr. Walter Dornberger, famous as the scientist responsible for the vicious V-2 rockets which showered upon London in World War II, is now working for America, advising upon the development of guided missile. The doctor has predicted that within twenty years man will have fashioned a rocketship capable of the trip to Mars and back, via an earth satellite. But, he adds, this great solar adventure will probably never take place, for it would cost no less than £3,000,000,000—perhaps more! Certainly no single aircraft company could foot such a bill, but to a government—with the military side in mind—it is a different matter.

This man-made moon could be the perfect international "policeman." Under the direction of U.N.O, no Power could undertake secret preparations for war, without being observed.

The space station could bring peace to the earth. £3,000,000,000 does not seem much to spend upon the conquest of warfare. Since the Korean flare-up, the United States has spent nearly five times that sum upon rearmament!

A PRODIGY

The neighbours always said that pretty, eighteen-year-old Sibble Goodwin was blessed with an ageless kind of beauty. Yet, of those who heard her first shyly whispered "I will," few ever dreamed that Sibble would utter those words fourteen times!

Fourteen marriages to eleven different men is the breathtaking record of Mrs. Charles Wilson, of Hugo, Oklahoma! To-day, a seventy-seven-year-old grandmother, she finds it difficult to recall all her husbands by name, and is not sure of the order in which they came. Three of them she married twice!

One stayed only a day—"He ate breakfast and left without even offering to help me with the dishes," says Mr. Wilson. Another attempt at wedded bliss crashed, she remembers, because her husband, a preacher, could not stick to the truth.

Now Cupid's arrow has struck again. "I'm a fool about Charlie," smiles Mrs. Wilson of her lanky, white-haired husband No. 14, adding with just a suspicion of weariness: "And this is my last marriage. He is the best man I ever knew."

Sibble should know, for it was only last year that she *discovered* him!

BLANK CHEQUE

One of those large, overbearing women stalked into a bank and presented a cheque.

"Cash this, please," she said.

But the cashier pushed it back.

"I can't cash it, Madam," he said. "It isn't filled in."

"There is my husband's signature on it," the woman said.

"Yes, I know, but there is no amount."

"Oh, never mind that," said the woman, impatiently. "Give me all there is!"

THE EXPERT

"Your methods are quite out of date," the gricultural college graduate said to the old armer in a superior voice. "I'll be astonished f you get 3 lb. of apples off that tree."

"So will I," replied the farmer dryly. "It's pear tree!"

IN OTHER WORDS

A Quaker lady was driving her beautiful new car when a lorry collided with it causing considerable damage. Infuriated, the lady hopped out and started to tell the other driver what she thought by saying: "You son of a....." Then she remembered she was a Quaker lady.

So she said quietly: "When thee gets home to thy kennel tonight, I hope thy mother bites thee!"

SPREAD OUT

The filling-station attendant was the slowest-moving person he had ever encountered. 'Why do you do so much loafing?" he asked jokingly.

"Well, suh," the attendant replied deliberately, "some folks does all their loafin' at one time. Ah jes' does mine as Ah goes along."

HOTEL BILL

The guest in the exorbitant hotel was questioning his bill.

"There must be some mistake," he said. "I have more money than that."

THE LIGHT BILL

Mactosh dropped in to see his friend MacNish. He found the latter poring over some Braille manuals.

"By Jove, old man, what's up? You are not losing your sight, are you?"

"No," retorted MacNish quite calmly, "It's just so as to be able to save electricity of an evening."

SAME ALL OVER

When his doctor advised a change of climate, a city-dweller went looking for a healthy place to live in near Arizona. In one small town he approached an old-timer who was sitting on the steps of the general store.

"Say," he asked, "what's the death-rate around here?"

"Same as it is back East, bub," came the answer; "one to a person."

A 5 YEAR PLAN

Two Russians were discussing the latest Five-Year-Plan. "You know, Tovarich," said one of them, "after the third year everyone will have a bicycle, yes? And after the fourth a car; and after the fifth, you and I and everybody else will have a jet plane!"

"Nonsense," said the other. "What would I do with a jet plane?"

"Idiot," said the first. "Suppose you hear they're going to have matches on sale in Vladivostok and you live in Moscow. So—you hop in your jet plane, and whoosh? you're the first in line!"

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ"
ದಿವ್ಯಗ್ರಂಥದಸೇಲಿನ ಉಪನ್ಯಾಸವನೂಲೆ. ೦—೪—೦.

Rationalist

AGING

It will be possible for man to live to the age of 150. Not just a few individuals, but the greater part of humanity.

This conclusion was reached at a special three-day conference on the prolongation of life held in Hungary. Most of the top scientific and medical men of the country were there, together with leading Soviet scientists.

It was sponsored by the Hungarian Scientific Academy.

A report on the conference, published in London, recently, said that for three days the scientists discussed the problem of aging. Was there such a thing as "normal aging?"

What part did disease and social conditions play, and was there an elixir of life which would help man to double the traditional three-score years and ten?

One of the major contributions was that of Professor Laszo Dabis, head of Hungary's Public Health Study Institute.

"Man can live much longer than he does now," Professor Dabis said. "The better and more developed social conditions account for the greater age people will reach.

"Many people live today to the age of 150, or even more, particularly in the Soviet Union, in possession of their memory and working capacity. The age of 150-160 is not the limit of life.

"If we can eliminate the major causes of aging, then by scientific study of the so-called natural aging the age of the greater part of humanity could be prolonged to 150."

He showed how the social conditions of the times vitally affected the duration of life. Study of Egyptian dead showed that the average time of living then was 25 to 30 years.

In the 19th century, owing to the development of industry and defence against infectious diseases, the average was raised to 40 to 55, though it differed according to different classes of the population.

"But great age cannot be reached by the 'miracle drugs' of the alchemists, or the transplantation of glands," Professor Dabis added. "The secret of life does not lie in some chemical elixir, but in the decisive improvement of social life and working conditions.

"The full developments of the biological qualities for long living can be realised in the socialist system, which alone can change the conditions of life and work in such a way as to eliminate the causes of early aging and early death.

"We begin the fight for longevity not at the biginning of old age, but even before birth. We fight against aging when we look after the health of the expectant mother, care for babies and cure of diseases, and when we train young people for sports and safe-guard the health of employees at their work.

"Healthy and harmonious physical and mental work at the time of aging is one of the most important conditions for the prolongation of life. People of 50 to 65 who are prevented from working collapse physically and mentally due to inactivity.

"It is not unusual in the Soviet Union to see people of 70-80 working in industry, and some even of 90 are known."

Professor A. P. Germanov, of the Soviet Union, stressed the importance of fighting "one of the most frequent diseases of old age —high blood pleasure. He urged the Academy to initiate special research into this subject."

Profesor Sandor Arval, of the Debrecan Medical University, said premature aging in women could occur, if they were denied the biological process of bringing children into the world.

A. U. P. REPORT

Religious education will be made compulory in Uttar Pradesh if the State Government ccepts a recommendation of the Secondary Education Reorganisation Committee.

The Committee has reported that some kind f moral instruction should be imparted to the rowing generation in schools and colleges.

The Committee pointed to the need for ecognition of "the fundamental fact that in he field of education, emotional, mental and oral growth is simultaneously to be aimed at, or which an intimate relationship between the eacher and the taught is absolutely necessary, nd that the discipline of the body and the ind should come from within and not be mposed from without."

The Committee said that "for healthy train- ng in citizenship and understanding of the ocial problems, it is essential that the majority f our people are capable of understanding ocial values and developing moral life. In his respect, sometimes the teaching of religi- us or moral instructions plays a great role."

The 29-man Committee, appointed in 1952 o probe into the working of the secondary edu- ation system, was asked to report on whether eligious education should be introduced in chools and colleges.

This body has suggested that the teaching f fundamental truths common to all religions, nd inculcation of a sense of religious tole- ance is necessary.

Furthermore, schools should begin their vork with a prayer assembly of at least ten ninutes' duration.

Another recommendation said that there hould be periodical discourses on topics con- erning moral and spiritual values.

The Committee, which was presided over by he well-known educationist, Acharya Naren- lra Deva, examined at length the question of ndiscipline among students.

"Apparently," the Committee said, "boys are held responsible for indiscipline, and it is said that the teachers find it difficult to impart education in the existing environment of indiscipline, but the causes of indiscipline are many and they are not inherent in students alone."

The Committee blamed present day economic conditions and the resultant frustration as the basic cause of this state of affairs.

The report also criticised political parties for the use of students'organisations for political purposes. It recalled the General Elections when the students were "freely encouraged to abuse the most respected leaders of the various political parties."

The Committee observed: "We very much deplore and emphatically declare that an educational institution cannot and should not be allowed to serve as an arena for political parties."

The Committee said an important omission was the absence of any correlation between the educational and the economic plan of the State: Uncertainty of the future leading to economic frustration has resulted in the rude behaviour of the students towards everybody and much more towards the teacher with whom he comes in contact in his formative state."

The Committee suggested a remedy in paying better salaries to teachers to enable them to demand "greater respect in society than to-day."

Students' councils should be formed to advise teachers, and a system of teacher-gardians should be introduced under which each teacher would be responsible for 20 to 30 students.

These recommendations are considered to be greatly significant in view of the prevalent situation in Allahabad and Lucknow Universities, where nearly 15,000 students were on strike for nearly a month.

THE MIGHTY BEES

It is difficult to imagine anything more vulnerable than a naked man attacked by bees. That was almost the predicament of the passengers of the liner *Kenya* when 25,000 bees cleared the decks and zoomed over the swimming-pool, stinging—as one report has it—"exposed parts." Eventually the bees congregated in a corner of the bath, giving the crew time to couple fire hoses and sweep them into the water.

Few things are more terrifying than a mass-attack by bees.

Animals usually panic when attacked by bees. Some time ago four horses dragging a threshing machine were badly stung. They ran in all directions till they fell dead from exhaustion. And in 1930 bees held up a train at Amersham. They drove the driver and fireman from the engine, invaded carriages so that people could neither enter nor leave, and dislocated the entire service until enticed back into the hive.

In 1914 hundreds of swarms of bees in Tanganyica attacked an advancing British army and stung the troops, who were forced to lie down to protect themselves, and stampeded horses, mules and oxen!

HAPPINESS

A survey conducted upon 138 people asked the question: "What does Happiness mean to you?"

This is how they defined Happiness:—

Sufficient money	38
Contentment	32
Family life	19
Health	18
Friends	7
Satisfaction from work	6
Living in a free country	3
Religion	2
Miscellaneous	13

SARTORIAL DENOUMENT

By R. Venkoba Rao, Srirangam.

Fashions don't flicker as film fans fare ill on the screen for they catch the market-place fire and spread along nooks and corners as the wind blows and no amount of strain on the part of the Fire Brigades could bring them under control. Either as a calamitous fall from a precipice or as a catastrophe of no mean magnitude is the result unless the staggering wild fire is checked in time by powers beyond the rank of a fire service sergeant or two. More engines have to be commandeered and more men employed simultaneously to avert further disaster.

Just like that is the way the wind blows so far as fashion rolls along in the matter of ugly and uncouth display of dress decorum with printed chintz revealing obscene themes, perhaps too bad to be appreciated even at *holi* feasts and festivals when slangs run galore. Whoever set the fashion as in a pantomime, the charm and beauty of life and social living are lost if drivels drive the common attire of a nation. Propaganda apart for stunt literature of a sort, the public taste ought not to be foolishly regimented by methods of nefarious or silly sartorial impudence in season and out. Otherwise one cannot compliment the public of any state for allowing a state of affairs in decent social life as to need a private member of a Legislative Assembly to bring in a bill to regulate the kind of dress for civilian wear. It is perhaps, right that a bill is on the anvil of a premier province relating to this matter. With due deference to the fundamental rights of the private life of subjects, a bill like this is none too premature. One could easily guess the fate of such a measure but none dare controvert the fact that aping could never go so low nor go any further!

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THE HUMAN BODY

The human body is the result of an evolution which has taken millions of years. Most of us are familiar with the story of how life began, ages long ago, in the form of animals, so small as to be invisible to the naked eye, whose body consisted only of a single cell. From this humble beginning life began to evolve, assuming complex forms.

The basic unit of the human body is the cell which is very much like the single-celled animals in the lowest rung of the evolutionary ladder. But there is a very important difference. Whereas the single-celled animal is an independent organism, the cells of the body do not have this independence, but share a common life and they are organised as units of a complex whole.

There is a fine and varied division of labour within the body enabling to carry on the varied functions of nutrition, respiration etc. Although the body works like a machine, it is a living thing. It grows, and its routine processes involve the expenditure of energy. For both these purposes it needs nutriment. The organs of digestion carry on this work of assimilating food. They form one long tract, the major elements of which are the stomach and the intestines. Associated with this tract are also organs which secrete juices which help in the assimilation of food.

The food we take is very much unlike the body substance, and unless it is broken down and made somewhat like the body substance, the human system cannot assimilate it. Utilisation of food is somewhat like burning. For burning food, therefore, within the body, we need oxygen. The respiratory system of which the most important element is the lung, provides for the supply to the body of this precious gas from the atmosphere which surrounds us.

The food is digested and assimilated mostly in the intestines. The nutriment has to reach every part of the body because every part is living. Blood circulating in the body is the agent which executes this work. The main organs of circulation are the heart and the blood vessels. The body is producing waste products continuously and they have to be cleared, as otherwise, the whole system will collapse due to poisoning. The main organ of excretion is the kidney. Waste products are also excreted through the sweat glands in the skin and through exhaled breath.

The shape and structure of the body are stable. If this stability is not preserved, the body will not be able to execute its complex functions. The skeletal system, consisting of a complex arrangement of bones, is what gives to the body its stability of form. The body has also to make innumerable movements in the routine process of living. These movements are not confined to simple instances like walking or running or lifting an arm, but include the movements of the organs within the body of which we are not conscious. Muscles, whose fibres have the property of contractibility, enable the body to make these movements.

The human system is living in a perpetual inter-change of influences with its environment. Various sense organs like the eye, the ear, the nose, the tongue and the skin, signal information regarding changes in the environment to the nervous system. And the body makes the necessary adjustments by means of the nervous system signalling commands to the musculature. So, the highest coordinating function within the body resides in the nervous system of which the most important elements are the brain and the spinal cord.

We will now take up these various organs and functions one by one.

By courtesy of
Press Information Bureau,
Govt. of India.

KINGSHIP

A Lion was out walking and decided to ask the other animals who was king.

After going round most of the animals all of whom said, "You are king, O lion," he came to the elephant and asked, "Elephant, who is king?"

The elephant picked up the lion in his trunk and smashed him to the ground. The lion, getting up and walking away, said, "All right, there's no need to get mad because you don't know the answer!"

TIP TO FATHERS

The young couple were trying to select a name for their first baby.

"We'll call her Eurythmia," announced the mother. The father didn't care for this at all, but being wise he didn't object, saying only, 'That's fine, dear. The first girl I ever loved was called Eurythmia, and the name will awaken pleasant memories."

There was a short silence, after which the wife said firmly, "I've decided to name her Jane, after my mother."

NEW WAY OF GETTING RICH

"McTavish," said an Irishman enviously, "must be very wealthy. He saves £5 a day."

"£5 a day! How can he do it?"

"He goes to work every day by the railway. There's a big sign '£5 fine if you spit'. So he doesn't spit."

GOING HUNTING

They were just returning from their first day's shooting. Since none had ever handled guns before, there were several casualties. First came the father with his hand in a sling; next one son limping; then the daughter with her head bandaged. An old ghillie met them and inquired if they had had a good day. The father replied that it had been terrible.

"But the bag, sir," the ghillie said, pointing to the second son who had just arrived with a sack on his back.

"That," bellowed the father, "is the dog!"

THE WISE MEN

In a severe winter some years ago a small Irish town had a fire which was the more disastrous because the fire hydrants were frozen. The council met to take measures to prevent a recurrence of the catastrophe.

After hours of hot debate one man jumped to his feet and shouted: "I move that the fire hydrants be tested three days before every fire!"

In a flash another member seconded the motion, and the resolution was passed!

ECONOMICS

A successful businessman, visiting his alma mater dropped in on the economics professor. Recalling that he used to have trouble with the economics exams, he asked to see some of the current papers. Noting them casually, he observed: "These are the same old questions!"

"Yes," agreed the professor, "we never change the questions."

"But," objected the visitor, "don't you know the students will pass the questions on from class to class?"

"Certainly," was the bland response. "But in economics, we always change the answers!"

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

The Rationalist

LIVING DYNAMOS

Man may well pride himself upon the development of heat, light and electricity. Modern comfort is dependent on them.

But living creatures have long possessed methods of producing heat, light and electrical power.

We know that mammals and birds maintain their body temperature continually above that of their sorroundings. They have an efficient thermo-regulation, which makes them ignore cold.

Fire-flies and other luminous creatures have flashed their lights for countless ages; while electric fish can generate current strong enough to ring a bell or light a bulb.

The production of light by natural creatures is known as bio-luminescence, which differs from incandescence in not possessing heat. We know that incandescent light is always accompanied by heat, but bioluminescent light is not. Hence it is also called "cold-light."

While the flash of fireflies has been known for centuries, the phosphorescence of the sea remained a mystery for a long time. Some people thought it was "phosphoric," that the element phosphorus was present in the sea.

Others thought that the sea imbibed the light of the sun during day time, which it afterwards gave off. Finally a man named McCartney decided that the phosphorescence of the sea was due to animals or plants living in it.

There are 40 or more creatures that produce light of their own, and there are two plant bodies that are luminous. They are fungi and bacteria.

All phosphorescence in wood is due to fungi and all phosphorescence in the meat or fish stored in the refrigerators and other dead matter is due to bacteria.

Among natural creatures, sponges, jellyfish, hydroids, sea pens, minute organisms in water known as dinoflagellates and radiolaria, many kinds of marine worms and earthworms, centipedes, kinds of shrimp and many kinds of cuttle-fish or squid, as well as true fish, produce light. The number of luminescent species runs into tens of thousands.

In some squid (watasenia) the ends of the tentacles contain luminous organs, and as the squid swims through the water, it waves these tentacles around and flashes them just as the fire-fly does.

This species is found in the seas of Japan and is called "hotaru ika," or firefly squid. In others the luminous organs are situated all over the body, while another squid (heteroteuthes) from the Italian coast is known to throw out luminous secretions into the water. This animal lives in the perpetual darkness of the great depths of the sea.

It is startling to see a little fish sorrounded by a cloud of glowing "fire" discharged by itself!

What is the use of such a light? It is probably a means of protection, to frighten or blind greedy animals of the deep while the squid makes good its escape.

some marine crustaceans are equally luminous. Among them there are a number of shrimps and prawns which, unfortunately have no English names by which to refer to them.

One of the prawn species has projections on one pair of the foot-jaws which are luminous. Others have a special development of the base of the antenan, rendering it phosphorescent.

These creatures, therefore, go through the deep waters much like a motor car on land, shedding a light before them on their path.

(To be continued.)

THE ATLANTIS CIVILIZATION

Ever since the lost island or continent of Atlantis was described by Plato, more than two thousand years ago, there have been recurring stories of this ancient civilization. Until the middle of last century, most naval charts marked reefs in the Atlantic as being projections from the sunken continent.

Egerton Sykes, the famous British geographer, has estimated that the probable date of the flood which engulfed this ancient civilization was about 11,500 years ago. I visited Lake Titicaca and the Tiahuanaco ruins in Bolivia last year, and there was obvious evidence of a great flood in the distant past that had covered the giant ruins, whose inscriptions remain unsolved, says an explorer.

Expeditions to seek traces of the Atlantis civilization were frequent in the last century. Two world wars prevented further research, and the subject of Atlantis fell under a cloud. To-day many people think it is the preserver of crackpots and sensation-mongers.

But is it? Some years before World War II an English novelist wrote a book in which the hero found a shaft running from an Atlantic island down into the earth. It connected with a lost civilization, deep below the Atlantic and peopled by the survivors of ancient Atlantis, who had adapted themselves to a life in great submarine caverns, aided by devices unknown to the world above. It was a best-seller on both sides of the Atlantic.

What is not realized is that the novel was founded on fact. Mr. J. L. Mott, a British ship's captain, had been seeking the legendary Atlantis for years, and had familiarized himself with the vast literature on the subject. In 1934 he had got in touch with Mr. H. B. Nichols, now a well-known writer. Mr. Nichols wrote an article in 1943 describing Mott's search, and this aroused a great deal of interest, particularly in London, where Mott's quest was well known.

Mott believed that he was on the verge of an epoch-making discovery in the Bahamas. Late that year his friends in London received letters stating that he had discovered the lost empire of Atlantis from an island in the Bahamas, and that on this island were "prehistoric relics, secret wells, and ancient dwellings." The emblem of Atlantis was, he added, a blue flag with a golden sunset.

These letters were posted in Nassau, Bahamas. The Bahamas consist of hundreds of small islands, most of them uninhabited. Mott's friends, having had no replies to their letters to Nassau, made inquiries of the Secretary to the Bahamas Government. Nothing could be discovered of Mott's whereabouts, and to this day there has been no word of him.

The general belief in the Bahamas capital to-day is that Mott established a headquarters on one of the lonely Bahamas islands, and may have been lost while journeying between them. But Mott was an experienced sailor, well capable of handling sudden weather changes.

No search has yet been made to decide which of the 700 islands has secret wells and ancient ruins. Can it be that Mott has found the legendary Atlantis, and is now among these mysterious and supposedly highly civilized beings?

In March, 1952, the Research Centre Group of archæologists in London published the last letter sent by Mott to a friend, and asked for information concerning him. The search has been reopened, and soon scientists will be heading for Nassau to try to trace his last movements.

By a strange coincidence, the President of the Archæological Institute of Cuba has just issued a report on the possibility of the island of Cuba being linked to the submerged continent of Atlantis. Stone steps leading into the earth have been discovered at Punto del Este in caves decorated with astronomical symbols and calendar signs. The new finds open up fascinating possibilities.

THE POLICE WAY

A family in Hamilton, Ohio, didn't like to be separated. One day recently the Hamilton police obliged.

At 5-30 p.m. they arrested the 15-year-old son for driving without a licence after his car had hit a parked vehicle.

An hour later his 35-year-old aunt went to police headquarters to inquire about him. She was arrested for drunkenness.

Fifteen minutes later his 34-year-old mother called, seeking her son and her sister. The desk sergeant said that the mother became abusive. He arrested her on a charge of disorderly conduct!

Half an hour later the boy's father, aged 39, arrived to sort things out. He was arrested on a charge of failing to register the car!

Within the space of two hours the whole family was in adjoining cells!

NAMING THE CHILD

How many names should a child be given in these days of rush and bustle? General tendency, a Registrar of births tells us, is towards fewer Christian names. A German official journal has suggested that their number should be restricted to two.

That wouldn't have pleased the American father who a few years ago gave his child sixteen names. "It's a world record," he claimed, proudly. But he was wrong.

An Englishman in 1382 was so proud of his pretty baby daughter that he inflicted on her a name for every letter of the alphabet, starting with Anna Bertha Cecilia Diana Emily Fanny and going right on up to Zeus. He was quite annoyed when somebody pointed out that Zeus was a man's name!

Queerest of all lists of baptismal names was that borne by one of the famous Tollemache family. It was "Lyulph Yderallo Odin Nestor Egbert Kyonel Toemag Hugh Erehenwyse Saxon Esa Orme Nevil Dysart Plantagenet Tollemache"!

MODERN MORTONS

One can't help feeling sorry for two French doctors who have just been told that they will have to pay more income tax.

Why have their assessments been increased? Because one recently bought a new car and (say the income tax people) he has obviously been earning more, although his income tax return did not mention extra income. The other must pay more tax because he has *not* bought a new car. "You've obviously been saving money" they told him!

This reminded us of what happened in Henry VII's reign when people were victims of what was known as "Morton's Fork." John Morton was the King's financial adviser and laid down this rule: "Those who are rich must be made to pay more because they can well afford to do so. Those who live simply and economically must save quite a lot of money, so they must pay more tax!"

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ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

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ಎರಡನೆಯ ಭಾಗ

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ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೆಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

Review in the "Hindu", Madras:

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"Politics, Philosophy, & Phantasy"

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LIVING DYNAMOS

(Continued from last issue.)

Many fish produce a light of their own. These denizens of the deep have organs which, themselves, are light producing. These organs are arranged in rows on the sides or bottom of the fish.

Thus fish appear to carry their own electric light installations and are able to render themselves luminous or the reverse at will.

One fish (aethroprora effulgence) bears a luminous mass on its snout which is indeed a "flashing light ahead," warning all of its approach.

Down the median line of the body on their side runs a row of luminous plates, while beneath it, there is a row of light-producing bulbs. Some of these fish (astronesthes niger) are quite fierce in appearance.

From the structural point of view these luminous organs are exceedingly interesting. Some of these are veritable lanterns.

In many ways they resemble the eye because they have a lens, the difference being that the lens in the case of luminous organ is used for directing the light, whereas in the eye it is used for receiving light and converging it to the retina.

There may also be present, colour screens which allow lights of only certain colours to filter through. These can be seen in luminous cuttle-fish from the vast depths of the ocean. One species has at least three coloured luminous organs—a blue, a violet and a reddish organ. An insect from South America is reported to have both red and white luminous organs.

Curiously enough the red lights are situated in the tail of the insect, and the white on the head. That is why it is locally called the "Automobile Bug."

Photoblepharon, a luminous fish found in the Dutch East Indies in the Banda sea, has developed very strange luminous organs These are not of the type described above.

They are in fact, organs designed to support luminous bacteria. Just under the eye is a large depression which lodges special kind of luminous bacteria.

These cannot grow outside the fish in any culture media, and are symbiotic in nature As the organ is well supplied with blood vessels, the bacteria get nourishment and oxygen; in return give the benefit of light to the animals.

Luminosity has not been reported among animals higher upon the evolutionary spiral than the fish. Some cases of luminosity are on record in connection with man himself.

There used to be certain wounds that glowed at night. Before the days of aseptic and antiseptic surgery, wounds frequently became infected with luminous bacteria.

The surgeons of that age believed that luminous wounds healed more quickly than the non-luminous ones.

Perhaps there is some truth in this view as the luminous bacteria are harmless non-pathogenic forms and it is probable that such forms might crowd out pathogenic bacteria.

What is the use of light to luminous creatures? Unfortunately it is only in a very few cases that the function of the light can be explained.

It seems likely that the deep sea fishes and squid (and these forms have complicated lantern-like systems), use their gift as a searchlight to illumine a region where light does not penetrate.

It seems certain, too that in some forms the light is used to attract the opposite sex in the mating season. That is the case with fireflies.

Each species of firefly has a light which hines in a certain definite way, and if one is n expert, he can go into the fields and point ut, the different species of fireflies by the nterval between flashes and the time of lashes.

Experimentally it has been proved that xygen and water are necessary to enable the nimal to produce light. It is therefore likely hat some material produced by the cells of hese creatures is oxidised.

This material is generally called photogen nd specifically luciferin, one of the simplest rotein forms. Another substance, a catalytic gent, luciferase (related to albumins), is also roduced to accelerate the oxidation of luciferin.

The oxidation of this substance is also eculiar. When oxidised, a substance called xi-luciferin is formed. This is reduced again o luciferin. The process is reversible. The rocess is very economical.

Here we find a lamp which burns oils, and fter the oil has been burnt, it is reformed nd it is ready to be burnt again.

This leads us to an interesting proposition. Can we harness "cold light" for our good? Electric light is an incandescent light. Every material, when it is burnt, emits light.

The first light at low temperature is red, hen the yellow colour appears at higher emperature, then white at still higher—the higher the temperature the brighter the light.

We heat an incandescent lamp filament to the highest temperature possible without volatilising the filament. A high percentage of this light is heat, only two per cent is light.

Thus incandescence appears to be a wasteful way of producing light because it is impossible to separate the heat radiation from the visible light radiation.

(*Continued from page 6.*)

ಈಗ್ಗೆ ೨೮ ವರ್ಷಗಳ ಹಿಂದೆ ಈ ಸಂಘವನ್ನು ಕೀರ್ತಿಶೇಷರಾದ ಡಾ|| ಹೆಡ್ಗೆವಾರ್‌ರವರು ದೇಶೋದ್ಧಾರಕ್ಕಾಗಿ ಸ್ಥಾಪಿಸಿದರು. ಅವರ ಕಾಲಾನಂತರ ಶ್ರೀ ಗೊಲ್ವಾಲ್ಕರ್‌ರವರು ಅದರ ನಾಯಕತ್ವವನ್ನು ವಹಿಸಿ ದೇಶದ ಅದ್ಯಂತವೂ ಅದರ ವ್ಯಾಪ್ತಿಯನ್ನು ವಿಸ್ತರಿಸಿದಾರೆ. ನಾಗರಿಕತೆಯಲ್ಲಿಯೂ ಐಶ್ವರ್ಯದಲ್ಲಿಯೂ ಕೀರ್ತಿಯಲ್ಲಿಯೂ ಬ್ರಹ್ಮಜ್ಞಾನದಲ್ಲಿಯೂ ಪ್ರಪಂಚಕ್ಕೆಲ್ಲಾ ಆದರ್ಶವಾಗಿದ್ದ ಭಾರತವು ಈಗ ಎಲ್ಲವನ್ನೂ ಕಳೆದುಕೊಂಡು ದಿಕ್ಕುತೋಚದೆ ಇರುವ ಸ್ಥಿತಿಯನ್ನು ಕೊನೆಗಾಣಿಸಲು ಈ ಸಂಘವು ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿದೆ. ಆದಕ್ಕಾಗಿ ಶ್ರೀ ಗೊಲ್ವಾಲ್ಕರ್‌ರವರೂ ಅವರ ಪ್ರಾಂತನಾಯಕರುಗಳೂ ಸಹಸ್ರಾರು ಜನ ಸ್ವಯಂಸೇವಕರೂ ನಿಸ್ಪೃಹರಾಗಿ ಏಕಮನಸ್ಕರಾಗಿ ಉಜ್ವಲದೇಶಾಭಿಮಾನದಿಂದ ತಪಿಸುತ್ತಿದಾರೆ. ಅವರುಗಳಿಗೆ ನಮ್ಮ ಮೆಚ್ಚಿಕೆಯನ್ನು ಪ್ರದರ್ಶಿಸಿ ಅವರ ಸಂಘವು ಚಿರಸ್ಥಾಯಿಯಾಗಿ ಬೆಳೆದು ಅವರ ಪ್ರಯತ್ನದಿಂದ ರಾಷ್ಟ್ರದ ಜ್ಞಾನಸಂಪತ್ತು ಪುನಃ ವಿರಾಜಿಸಿ ಜಗತ್ತಿಗೆ ಬೆಳಕನ್ನು ಕೊಡುವಂತಾಗಲೆಂದು ತಾವುಗಳು ಹಾರೈಸುವಿರೆಂದು ಅವರಿಗೆ ತಿಳಿಸಲು ಬಯಸುತ್ತೇನೆ. ಭಗವಂತನು ಶ್ರಿಯುತ ಗೊಲ್ವಾಲ್ಕರ್‌ರವರಿಗೂ ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂಸೇವಕ ಸಂಘಕ್ಕೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

After *Sanghika Geet* and salute to the flag by the Swayam Sevaks, thanks were offered by Sri Madhava Rao, Divisional Organiser, the flag was unfurled, and the meeting terminated.

30–10–1953.

Luminescence (cold light) on the other hand, consists of nothing but visible light and is not essentially different from ordinary light.

Scientists have suggested that it is possible to devise a lamp in which luciferin is burnt continuously ever and ever again in the same way as it does among the animals.

If that be possible we may look to an application of this principle for the future development of new means of illumination.

S. F. P.

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The Rationalist

THE R. S. S.

The Rashtreeya Swayam Sevaks of the three Districts of Mysore, Hassan and Mandya, celebrated the visit of Sri Golvalkar, the head of the All-India organisation, with a grand public meeting on the 30th evening in the Ratnavali Theatre, Mysore, under the Presidentship of Sri G. R. Josyer. 800 Swayam Sevaks and over 4000 public from all ranks of the city, had gathered in the spacious Hall. On arrival Sri Golvalkar and Sri Josyer were taken to the decorated dais where Sri Josyer, garlanded and hoisted the flag. After prarthan and geet in chorus by the assembled Swayam Sevaks, Sri Golvalkar spoke for an hour giving a graphic and cogent presentation of Indian nationhood as at present, and the aims and objects of the R. S. S. Introducing the President, Sri Golvalkar said that he had been fortunate in his Presidents during the tour, that Sri Josyer was well-known for his learning, intellectual eminence, and devotion to the culture of our ancestors, that in seeking to introduce him to the audience, he felt like a two-wick oil lamp seeking to introduce a flood-light. He garlanded Sri Josyer, and requested him to deliver his address. Sri Josyer addressing the gathering said,

आर्यवर्याः, सभासदः,

श्रीमतां राष्ट्रीयस्वयंसेवकसंघसंचालकवरेण्यानां माधव सदाशिव गोळवाल्कर् महाशयानां कर्णाटकदेशावतंस महीशूर् राजधान्या आगमने नागरिकाणां सप्रमोदं सुस्वागतं तेषां निवेदयितुमतीव मुदितोऽस्मि । एते महान्तः भारतजनन्या उदरादिव मध्यदेशे नागपुरीमहानगर्यां लब्धजन्मानः विविधविद्यासु पारंगताः, चाणक्य इव बुद्ध इव ऐहिकोपभोगेषु वितृष्णाः, वर्षसहस्रं अनुभूतपरवशतया क्लिष्टां खिन्नां दीनां अश्रुधारावहां भारतीं मातरमवलोक्य तद्दुःखप्रशमने बद्धकंकणाः विनतायाः पुत्रो गरुड इव मातुरुद्धरणे बद्धदीक्षाः, अहोरात्रं स्वीयेन समस्तेन तेजसा ओजसा मेधसा च तां स्वयं परिचरन्तः, तत्कार्यसाधने आसेतुहिमाचलं व्यापिनीं एतां महतीं चमूं निर्माय राष्ट्रीय स्वयंसेवक चक्रवर्तिन इव विराजन्ते । एषा हि भारतभूमिः भूमण्डलमण्डनायमाना मनुमान्धातभरतभगीरथशिबिदिलीपादिचक्रवर्तिभिः परिपालिता, व्यास वसिष्ठ विश्वामित्र भरद्वाज वाल्मीकयादिमहर्षिभिस्सेविता, जैमिनि कणाद गौतम पतञ्जलि पाणिनि कात्यायन मनु आत्रेयादिभिः प्रणीतचतुष्षष्टिकलाभिरुपशोभिता, ज्ञानदीपेन स्वयंद्योतमाना देशान्तरानपि द्योतयन्ती, सहस्रोपसहस्रं वत्सरान् राराज्य, कर्मविपाकेन कलियुगस्यापरभागे विदेशीयैराक्रम्यमाणा विनष्टसर्वस्वा अशोकवनिकायां सीतादेवीव मुक्तकेशा विमुक्ताभरणा रुदन्ती मन्दभागिनी आसीत् । दैवयोगेन पुनस्स्वातन्त्र्ये संपादिते सत्यपि, भार्यमार्गेष्वनवबैः अनार्यमार्गेषु भ्रमद्भिः अज्ञानान्धैरधिष्ठिता परं संत्रस्ता मयापि दूयमाना सा आस्ते भारती जननी । तस्यास्समाश्वासने नियोजितात्मानः एते देशसेवाग्रण्यः वीर्यस्थैर्यगाम्भीर्यादिभिरुज्ज्वलाः सर्वेषां भारतीयानां आदरगौरवयोरुत्तमोत्तमं पात्रम् ।

तेषामागमनेन प्रमुदिता होषा महीशूरनगरी । धन्याहोते महीशूर् नागरिकाः । धन्यं चैतत्प्रान्तीयस्वयंसेवकवृन्दम् । एतेषां तु भगवान् जनार्दनः सुदैर्घ्यमायुर्यं भारताम्बायास्सेवायामव्याहतां प्रतिमां च अनुगृह्णातु इति सर्वेऽपि वयं महीशूरपुरीनागरिकाः आशास्महे ।

ಆರ್ಯವರ್ಯಾಃ ಸಭಾಸದಃ,

ಶ್ರೀಮತಾಂ ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂಸೇವಕ ಸಂಘ ಸಂಚಾಲಕವರೇಣ್ಯಾನಾಂ ಮಾಧವ ಸದಾಶಿವ ಗೋಲ್ವಾಲ್ಕರ್ ಮಹಾಶಯಾನಾಂ ಕರ್ಣಾಟಕ ದೇಶಾವತಂಸ ಮಹೀಶೂರ್ ರಾಜಧಾನ್ಯಾ ಆಗಮನೇ ನಾಗರಿಕಾಣಾಂ ಸಪ್ರಮೋದಂ ಸುಸ್ವಾಗತಂ ತೇಷಾಂ ನಿವೇದಯಿತುಂ ಅತೀವ ಮುದಿತೋಸ್ಮಿ. ಏತೆ ಮಹಾಂತಃ ಭಾರತಜನನ್ಯಾ ಉದರಾದಿವ ಮಧ್ಯದೇಶೆ ನಾಗಪುರೀಮಹಾನಗರ್ಯಾಂ ಲಬ್ಧಜನ್ಮಾನಃ ವಿವಿಧ ವಿದ್ಯಾಸುಪಾರಂಗತಾಃ, ಚಾಣಕ್ಯ ಇವ ಬುದ್ಧ ಇವ ಐಹಿಕೋಪಭೋಗೇಷು ವಿತೃಷ್ಣಾಃ, ವರ್ಷಸಹಸ್ರಂ ಅನುಭೂತಪರವಶತಯಾ ಕ್ಲಿನ್ನಾಂ ಖಿನ್ನಾಂ ದೀನಾಂ ಅಶ್ರುಧಾರಾವಹಾಂ ಭಾರತೀಂ ಮಾತರಮವಲೋ

ೈ ತದ್ದುಃಖಪ್ರಶಮನೆ ಬದ್ಧಕಂಕಣಾಃ ವಿನತಾಯಾಃ ಪುತ್ರೊ ಗರುಡ
ವ ಮಾತುರುದ್ಧರಣೆ ಬದ್ಧದೀಕ್ಷಾಃ ಅಹೋರಾತ್ರಂ ಸ್ವೀಯೇನ
ಮುಸ್ತೇನ ತೇಜಸಾ ಓಜಸಾ ಮೇಧಸಾಚ ತಾಂ ಸ್ವಯಂ ಪರಿಚರಂತಃ
ತ್ಯಾರ್ಯಸಾಧನೆ ಅಸೇತುಹಿಮಾಚಲಂ ವ್ಯಾಪಿನೀಂ ಏತಾಂ ಮಹತೀಂ
ತಮೂಂ ನಿರ್ಮಾಯ ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂಸೇವಕ ಚಕ್ರವರ್ತಿನ
ವ ವಿರಾಜಂತೆ. ಏಷಾ ಹಿ ಭಾರತಭೂಮಿಃ ಭೂಮಂಡಲಮಂಡ
ಯಮಾನಾ ಮನುಮಾಂಧಾತ ಭರತಭಗೀರಥ ಶಿಬಿದಿಲೀಪಾದಿ
ಚಕ್ರವರ್ತಿಭಿಃ ಪರಿಪಾಲಿತಾ, ವ್ಯಾಸವಸಿಷ್ಠ ವಿಶ್ವಾಮಿತ್ರ ಭರದ್ವಾಜ
ಯಾಜ್ಞವಲ್ಕ್ಯಾದಿ ಮಹರ್ಷಿಭಿಸ್ಸೇವಿತಾ, ಜೈಮಿನಿ ಕಣಾದ ಗೌತಮ
ಪತಂಜಲಿ ಪಾಣಿನಿ ಕಾತ್ಯಾಯನ ಮನು ಆತ್ರೇಯಾದಿಭಿಃ ಪ್ರಣೀತ
ಶತುಷ್ಪಷ್ಟಿಕಲಾಭಿರುಪಶೋಭಿತಾ ಜ್ಞಾನದೀಪೇನ ಸ್ವಯಂದ್ಯೋತ
ನಾನಾ ದೇಶಾಂತರಾನಪಿ ದ್ಯೋತಯಂತೀ ಸಹಸ್ರೋಪಸಹಸ್ರಂ
ವತ್ಸರಾ ರಾರಾಜ್ಯ, ಕರ್ಮವಿಪಾಕೇನ ಕಲಿಯುಗಸ್ಯಾಪರಭಾಗೇ ವಿದೇ
ಶೀಯೈರಾಕ್ರಮ್ಯಮಾಣಾ ವಿನಷ್ಟಸರ್ವಸ್ವಾ ಅಶೋಕವನಿಕಾಯಾಂ
ಸೀತಾದೇವೀವ ಮುಕ್ತಕೇಶಾ ವಿಮುಕ್ತಾಭರಣಾ ರುದಂತೀ ಮಂದ
ಭಾಗಿನೀ ಆಸೀತ್. ದೈವಯೋಗೇನ ಸ್ವಾತಂತ್ರ್ಯೆ ಪುನಸ್ಸಂಪಾದಿತೆ
ಪತ್ಯಪಿ, ಆರ್ಯಮಾರ್ಗೇಷ್ವನವಜ್ಞೈಃ ಅನಾರ್ಯಮಾರ್ಗೇಷುಭ್ರ
ಮದ್ಬಿಃ ಅಜ್ಞಾನಾಂಧೈರಧಿಷ್ಠಿತಾ ಪರಂ ಸಂತ್ರಸ್ತಾ ಅದ್ಯಾಪಿ ದೂಯ
ಮಾನಾ ಸಾ ಅಸ್ತೆ ಭಾರತೀಜನನೀ. ತಸ್ಯಾಸ್ಸಮಾಶ್ವಾಸನೇ ನಿಯೋಜಿ
ತಾ ತ್ಮಾನಃ ಏತೆ ದೇಶಸೇವಾಗ್ರಣ್ಯಃ ವೀರ್ಯಸ್ಥೈರ್ಯಗಾಂಭೀ
ರ್ಯಾದಿಭಿರುಜ್ವಲಾಃ ಸರ್ವೇಷಾಂ ಭಾರತೀಯಾನಾಂ ಆದರಗೌರ
ವಯೋಃ ಉತ್ತಮೋತ್ತಮಂ ಪಾತ್ರಂ.

ತೇಷಾಮಾಗಮನೇನ ಪ್ರಮುದಿತಾಹ್ಯೇಷಾ ಮಹೀಶೂರನಗರೀ.
ಧನ್ಯಾಹ್ಯೇತೆ ಮಹೀಶೂರ್ ನಾಗರಿಕಾಃ. ಧನ್ಯಂ ಜೈತತ್ರ್ಯಾಂತೀಯ
ಸ್ವಯಂಸೇವಕಬೃಂದಂ. ಏತೇಷಾಂ ತು ಭಗವಾ ಜನಾರ್ದನಃ
ಸುದೈರ್ಘ್ಯಮಾಯುಷ್ಯಂ ಭಾರತಾಂಬಾಯಾಸ್ಸೇವಾಯಾಂ ಅವ್ಯಾಹ
ತಾಂ ಪ್ರತಿಭಾಂಚ ಅನುಗೃಹ್ಣಾತು ಇತಿ ಸರ್ವೇಪಿ ವಯಂ ಮಹೀಶೂರ
ಪುರೀನಾಗರಿಕಾಃ ಆಶಾಸ್ಮಹೇ.

Esteemed Sir, and Citizens of Mysore,

Occasions like this do not require a President. If anybody God should preside. The national Head of the Rashtreeya Swayam Sevaka Sangha is so lofty a personage, that to ask me or any one to preside over a meeting addressed by him is like asking a twinkling star to preside over a meeting attended by the blazing sun.

It is however a pleasant duty to me to offer the welcome of the citizens of Mysore to the Sur-Sangha Chalak of the Rashtreeya Swayam Sevaka Sangha.

It is the fashion of Governments nowadays to erect dummy institutions, and bolster them, and pour over them milk and honey, all going to the gutter! The Rashtreeya Swayam Sevaka Sangha is a self-made public organisation, from among the public, with no Government aid, but subject to Government hindrance. It seeks to supplement Government efforts to protect and uphold the honour and individuality of the nation.

India is a hoary land, and Indians have a hoary past. It developed the earliest civilization of mankind, and it is the mother of all the other civilizations of the world. Hence it is that Aryavarta, their homeland, is called "Punyabhoomi" even by a Jain writer; "आर्या वर्तः पुण्यभूमिर्मध्यं विंध्य हिमागयोः". The ancient Indians measured all time, covered all space, and probed the secrets of the heavens. They had discovered the atomic principle thousands of years ago. They had discovered the Law of Gravity thousands of years before Newton. They had discovered the Circulation of the Blood thousands of years before Harvey. They had discovered Vaccination thousands of years before Jenner. They had discovered Gunpowder and the Art of Writing long before the Chinese. They had discovered the Numerals and the Decimal system and advanced Medicine and Surgery long before the Arabs and the Greeks. They had discovered America long before Columbus. They had discovered God long before any other human being. They had the most perfected language in the world, and produced a literature of untold extent, and indescribable beauty!

An English historian, Colonel Tod, exclaims,

"Where can we look for sages like those whose systems of philosophy were the prototypes of those of Greece; to whose works Plato, Thales, and Pythagoras were disciples? Where shall we find astronomers whose knowledge of the planetary system yet excites wonder in Europe, as well as the architects and sculptors whose works claim our admiration, and the musicians who could make the mind oscillate from joy to sorrow, from tears

to smiles, with the change of nodes and varied intonation?"

An English writer declared 80 years ago, "The Hindu is the most ancient nation of which we have valuable remains, and has been surpassed by none in refinement and civilization, and the utmost pitch of refinement to which it ever arrived preceded in time the known civilization in any other nation of which we have even the name in history! The further our literary inquiries are extended, the more vast and stupendous is the scene which opens to us!"

A French scholar, Pierre Loti, expressed his veneration, in the words, "And now I salute thee with awe, with veneration, and wonder, ancient India of whom I am the adept, the India of the highest splendour of art and philosophy. May thy awakening astonish that Occident, decadent, mean, daily dwindling, slayer of nations, slayer of Gods, slayer of souls, which yet bows down still, ancient India, before the prodigies of thy primordial conceptions." This was quoted by Arabindo Ghosh in 1914.

Historians declare that long before Vikrama Indians held dominion from Ghazni to Samarkand. A multiplicity of scattered facts and geographical distinctions fully warrant our assent to the general truth of the records of Jaisalmere that the Yadu race had dominion in Central Asia. In fact, the word "Satrap" that one meets in Roman history, is Sanskrit "Kshetrapa"—or "Governor of Province", mispronounced.

It is also declared, "For full 30 centuries India stood out as the very heart of the old world, and maintained her position as one of the foremost maritime countries. She had colonies in Pegu, Cambodia, Java, and Sumatra, in Borneo and farther east as far as Japan. She had trading settlements in southern China, Arabia, Persia, and the East Coast of Africa. Her culture influenced those of the Aztecs of Mexico, and Incas of Peru. Ship-building was known in India before 2000 B.C. And mari-time commerce flourished between India and Babylon before 600 B.C. through the west coast of India.

Those, Gentlemen, were the achievements of the ancestors of the nation.

You know its position today. The object of the Rashtreeya Swayam Sevaka Sangha is to stop further degradation, revive its honour, and protect its integrity.

Normally, human institutions have a brief life. Baden-Powell's Scouting is already dead. Bharat Scouts are but a puppet show. Gokhale's Servants of India Society and Lajpat Rai's Servants of the People are as good as dead. Even the Mahatma's creations are sick and tottering.

But the Rashtreeya Swayam Sevaka Sangha, 28 years old, is still young. It is well-knit, high-strung, urged by matchless ardour, impelled by fervid patriotism. It seeks to guard the well-being of the nation, and to safeguard its unity and dignity. That any one in the country should dislike it and repress it is nothing short of foolish. It is an organisation which is capable of so much good.

A suggestion I would like to offer to the organisation and to Sri Sur-Sanchalak. In order to equip the members for their great task of protection of our ancient culture, the organisation now imposes a daily discipline. They could also make a daily effort to understand something of that culture. And, further, they could also make some effort to propagate that culture.

Such triple endeavour might add to the undoubted strength of the Rashtreeya Swayam Sevaka Sangha, further ennoble its work, and make its usefulness last for centuries!

ಮಹನೀಯರೆ,

ರಾಷ್ಟ್ರೀಯ ಸ್ವಯಂ ಸೇವಕ ಸಂಘದ ಪ್ರಧಾನ ನಾಯಕರಾದ ಶ್ರೀಯುತ ಗೊಲ್ವಾಲ್ಕರ್‌ರವರ ಆಗಮನದಿಂದ ತಮಗಳಿಗಾಗಿರುವ ಸಂತೋಷವನ್ನು ಅವರಿಗೆ ವ್ಯಕ್ತಪಡಿಸಿ ತಮಗಳ ಪರವಾಗಿ ಅವರಿಗೆ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ.

(*Continued on page 3.*)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

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THE RATIONALIST

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Vol XIV No. 7] Monday 9—11—1953 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRH., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY [illegible], EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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A GOVERNOR'S TRIBUTE

Chaudhuri Khaliquzzaman, Governor of East Bengal, delivering the presidential address at the 75th convocation of the Saraswat Samaj praised the method of imparting learning in Sanskrit schools, and announced a personal grant of Rs. 750 for the promotion of Sanskrit learning.

He said, "Your system of tuition where a student lives with a tutor is perhaps the ideal system and is considered to be even in the West where student learns far more through personal contact with his tutor than through lectures in the class-rooms. This kind of tutorial system could be properly introduced in other universities and colleges in our country at least in post-graduate study."

The Governor said that orders sanctioning financial aid to the Samaj, which they were getting from various Estates and Zamindaries now acquired by the Government under the Acquisition Act, have been passed and that the Samaj would be getting them very soon.

As for the contributions that they used to get from ex-proprietors of the acquired Estates he said it was up to the Samaj authorities to submit claims to the Government for the continuation of these donations which the Government would consider sympathetically.

He said that he was glad to know of the translation into English of "Saddarsan Samuchchaya" for which the late Abdur Rahman Siddiqui, former Governor of East Bengal, had contributed Rs. 1000. He hoped the book would be read and enjoyed by people who did not know Sanskrit.

X-RAY VISION

It was suddenly and quite unaccountably that Madame Yjong of Paris discovered her power for seeing inside people.

It happened at a party. Glancing at her host, who was talking causally to some friends, she got the shock of her life, for he appeared to her as though he were standing in front of an X-ray apparatus!

She was rather disconcerted at what she thought was an optical illusion, but wondered particularly why, as it seemed to her, there should seem to be a large, dark shadow just by one of his internal organs.

Madame Yjong believed so firmly that her eyesight had played her a trick—or that a trick had been played on her—that she did not hesitate to tell her host that she had been looking at his inside!

Everyone had a good laugh about it, and there were many remarks about the potency of the wine she had been drinking.

Some time later, however, the man who had been the host fell seriously ill. Physicians diagnosed that he was suffering from a malignant growth.

Newspapers reported the incident, and now Madame Yjong is beseiged by doctors and professors who are interested in her alleged gift of X-ray vision! She herself cannot explain it.

A. I. R. MYSORE.

Under the auspices of the All-India Radio, Mysore, Sri G. R. Josyer will broadcast a talk on "Surgery in Ancient India" on Monday the 9th inst. at 7-30 p.m.

LIME-FRUIT

Ayurvedic and Unani doctors give high raise to lime fruit and use it in their treatments. we give below a few uses :

Chronic headache: Take a sandalwood piece and rub it on a stone adding lime juice. pply this paste on the forehead before going bed, daily for about 15 days. There will e no burning sensation and the headache is ured.

Pain in the joints : Take ½ oz. of pure honey. dd 2 grains of clove powder and the juice of wo lime fruits removing the seeds. Boil well o get a paste. Apply the paste on the joints n alternate days. Good result is obtained.

Vomiting : Take ½ oz. of honey. Put ¼ oz. f lime juice in it. Stir well and drink.

Itches : Coconut oil 6 oz. lime juice of 2 ruits, ginger powder 2 tolas, neem leaves uice ¼ oz Mix and boil well. Filter and ow the preparation is ready for use. Apply t over the body in the morning and have a un bath for about an hour. Then have a ath with warm water using soap-nut powder. Within a week's use the cure is effected.

Indigestion : Take lime juice and beetle eaves juice each ½ oz. and mix well. Add 2 grains alum powder and have it before bed. Pain in the stomach will vanish and a good ppetite is created the next day.

Sleeplessness : Take ½ oz. of hot water and ½ oz. of lime juice. Mix well and add 2 grains of omam water, ¼ oz. of melted ghee and ½ annas weight of sugar. Drink before going o bed.

Piles : ½ oz. cow's raw milk is mixed with ½ oz. of lime juice. Some sugar is add to aste. Drink daily before going to bed. If here is an attack of cold its use can be stopped or 3 days. If continuously used full relief is obtained even in chronic cases.

Fits : Even diseases of 5 years' standing are ured by the following mixture : ¼ oz. of lime juice, ¼ oz. of goat's milk and ¼ oz, of water are mixed with a pinch of salt. Stir well and drink for some days. It need not be boiled. This preparation must be taken both in the morning before any food and at night just before going to sleep.

SIMPLE FACTS

A Hollywood producer wanted a really high-powered puff for his new picture. His advertising manager produced the following :

"This picture combines the poetry of Shakespeare, the suspense of Poe, the wit of Voltaire and the plot mastery of Dumas. More than an epic, greater than the Bible, it will give you a thrill that you will remember constantly for the rest of your life.."

The producer studied the ad. for a moment, and then exclaimed. "That's more like it. Just simple facts. No overstatement !"

SIMPLER FACTS

The Zanesville Chamber of Commerce once put out a propaganda brochure which read :

"Zanesville is an exceptionally rich city. Every blade of grass has a green back, every bird has a bill, the chimneys have their drafts, every ditch has two banks, even our streets are flushed, and every flower in the city has a scent. The lawns get a rake-off and the clouds have silver linings. when you put a five-dollar bill in your pocket you double it, and when you take it out you find it increases. Now do you want to live here or not ?"

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

The Rationalist

THE RASHTREEYA SWAYAM SEVAK SANGH

Following is the gist of Sri Golvalkar's speech at the public meeting in Mysore on the 30th last, under the Chairmanship of Sri G. R. Josyer:

Adhyaksha Mahodaya, mothers, brothers and Swayamsevak brothers:

I feel hesitant to speak in English as my knowledge of the language is poor. However our workers have expressed their wish that I should speak in English. I am not among the race of those who take pride in dreaming also in English. Hence it is quite probable that I commit mistakes for which I hope you will kindly excuse me.

It is my function to make two introductions, to introduce the Chairman, and to introduce the Rashtreeya Swayam Sevak Sangha. During my present tour I have been fortunate in the Presidents selected for the meetings. The Chairman of this evening is well known for his wide learning, high intellectual abilities, and deep devotion to the culture of our motherland. He does not need introduction to the public of this city.

I have next to introduce the Rashtreeya Swayam Sevak Sangha. The Sangh seeks to promote national unity. What is the necessity of this work? Well, for this we have to understand the condition of our society to-day. For more than one thousand years, we have been down-trodden. The causes for this downfall are not at all that we lacked in military prowess, or wealth or intelligence, but that a strong sense of oneness was lacking. Our own kith and kin have worked against us. Jaichanp was a great Commander-in-Chief, but it wa he who brought the whole country into fat perdition by inviting a foreign enemy, Moha mad Ghori. It was this mentality that facil tated foreign invasions, and, we find unfortu nately that even to-day, the same mentality present in the country. The very meaning o the words have changed. What meaning use to be conveyed by the word Desha-Drol seems to be conveyed by the word Desh Bhaktha. In the name of language, sect an so on, we are hearing of so much fight.

What is the remedy? Yes, there is th remedy. Let us try to bring all the peop into one common fold. The entire peop have to be knit into a strong organised who with one common faith and aspiration. Th conception was lost sight of, during the la few decades. Hence we find that peop tried to take the help of even foreign powe for national liberation. Persons went Germany and Japan and sought their hel One of the greatest men of our times went the length of inviting Amanullah, the Am of Afghanisthan, to invade our countr I need not tell his name. But there is th historic fact. Our great persons thought th a common front is to be presented against th British. In that enthusiasm, all positiv idealogy was completely lost sight of. Th in fine was Anti-britishism. People we talking of Nation, without an idea of Nation lism, without understanding what the wo nation meant. This has been the greate blunder for the past fifty or sixty yea Recently I read a small book. It was a colle tion of speeches of our Prime Minister, wh is considered to be a very learned man wi international reputation. I thought, that th would enlighten me in my work also. Hen I read it. He states in one of his speeches th he did not understand what patriotism mear Nationalism, according to him was only a idea to be conjured up against somebod

(To be continued.)

DEEPAVALI

By R. Venkoba Rao, Srirangam.

We are now almost on the eve of this gala galore in South India, commonly known as Dipavali, or as Diwali in its abridged form in North India, both meaning 'Cluster of Lights', the lighting thereof being in as many forms as human fancy could discover and perhaps invent. Why perhaps? Why not? Invention for an innocent pleasure has perhaps and is really so now resulted in a lot of destruction, the light of bombs, atomic, hydrogenous, and the like for instance. There is joy for one and grief for another only varying in degree and proportion. These twins, joy and grief, are dense or subtle, massive or single, large scale or small, anyway something enjoyable or pathetic, revealing the phases of that human lapse which in a sense may be termed an aggressive individualism, for really play to the boys is death to frogs—a feast and a sport all over! In this sense of an appreciative analysis Divali reveals a veritable characteristic of good always triumphing over evil.

This feast invariably falls in the month of Aippisi or Arpisi in tamil, Aswayuja in telugu or Sanskrit and Asvin in Hindi—corresponding to the period October 15th.—Nov. 15.

Almost the whole of India barring a few exceptions of aborginal living and the latter day activities of a section of South Indian thought observes this festival as a national one. It is not proposed to discuss the merits or otherwise of this course of conduct on both sides or to get into the root cause for the observance of this rejoicing being objected to. In fact it is a day of reckoning as much as it is generally thought of as one of rejoicing. So far as the observance relates, it is gathered round about an ancient legend after a demon, named Narakasura, the King all-powerful of a territory called Pragjyotisha. Many an ancient bard has sung the exploits of this Asura hero, the appeal of the minor Gods, the Devatas, against his outrages to the Lord of All, Sri Krishna, and the Lord rescuing them from his clutches by slaying him in single combat. One account says that the Asura outraged the modesty of Aditi's daughters, that the aggrieved Gods and their supporters sought succour at the hands of Lord Krishna, and that he slayed the offender and rescued the kidnapped ones. Another account narrates that the Asura assumed the form of a rogue elephant which carried off the members of Viswakarman's family with a sinister motive. Not satisfied with that, the demon molested nymphs, celestial damsels, men and women of the earth and caused untold grief to them all. The aggrieved and the afflicted had the only recourse to appeal to Lord Sri Krishna who responded in due time. It is said that the rescued were transferred to his own harem but as everyone knows from the Puranic Classics that He is the sole refuge of all and no insinuation, not even an innuendo, need be suggested by the wildest critic too and fanatic. Sri Krishna's incarnation and all these exploits were when He was under His teens. The tale of the Gopakanyas etc. is an allegory at best and no't' of it needs to be dashed nor any 'i' dotted by any offensive criticism or foul. As the soul of the demon was liberated from the mortal meshes of its coil on earth, Narakasura prayed for some sort of an earthly memento. The present festival of Diwali is that surviving memorial service for the demon by all peoples of the earth inhabiting the Bharat land. The practice of a nocturnal bath in oil, the eating of sweets and drugs, wearing of new robes, the illuminations at the darkest hour before dawn and the prayerful worship and thanksgiving to God for victory and the triumph of God over evil and certainly, for being saved by the Lord from the misery of earthly life and rejoicing at the fact that the Lord is kind even to the worst sinner as the demon, Narakasura, and the circumstance that

what was slain and crushed was of the flesh and not the spirit have therefore a significance worthy of a better life than merely earthy. Incidentally the occasion is one of reckoning of one's own accounts for the year that ushers in. This aspect is stressed in North India where observances of a similar kind to the one in vogue in the south are in happy time. Bringing all people together with goodwill to all men and glorifying God can nowhere be better illustrated. Hence it is that illuminations, fireworks and crackers by the common folk are in greater evidence for their spectacular nature and value while the account books speak for themselves. So Diwali is not in vain for the tale carries its own moral and lesson to the believers.

MAN O' WAR

It can cost thousands of dollars to die in Kentucky—if you're a horse, that is. For the people of the Blue Grass country just love horses, and there are real tears when old age leaves an empty saddle in the barn.

On the Fenway Farm is a grave surrounded by a moat, and lining the walk leading to it are thirty trees—one for each year of a famous thoroughbred's life. When he died in 1947, his body was embalmed and allowed to lie in state. At the burial, two thousand people turned up and stood quietly by the grave, watching a huge steel crane lower the massive oak coffin into the earth.

A celebrated sculptor carved a bronze statue to guard the resting place of the warrior—the mighty Man o' War stands for ever, his muscles bulging, his proud neck raised almost as if still to challenge lesser mortals of the Turf. In all his years he lost only one race, and even then it was only because he was upset by—strangely enough—a horse named Upset.

Man o' War never raced on a track in Kentucky, but Kentuckians do not mind; he was a horse, and the Blue Grace was just made for horses. Local newspapers affectionately call them "he" or "she," and any horse that can trot the mile in two minutes promptly pushes all other news into the "gutter"!

WHY WARMER

You may not have noticed it, but the world's becoming warmer. Who says so? U.S. weather expert Dr. Harry Wexler.

He's been studying the matter for a long time and says: "The earth is now 2·2 degrees warmer in winter in the Northern hemisphere. In summer it is one degree warmer."

This good news is confirmed in London where another weather student declares that the annual average temperature is now one degree warmer than it was fifty years ago.

But what puzzles the experts is *why* the world is growing warmer. They cannot explain it—yet.

CURIOUS HAPPENINGS

Couldn't Bear It: Franz Erschen, an Austrian forester, claims to have put a large brown bear to flight by raising his hat and saying politely, "Hello, uncle."

Sandwich: Mr. Baker, a butcher, and Mr. Butcher, a baker, have shops in Oxford Road, Reading.

All Thirteens: Mark Charles Murphy, born on February 13th, cut his 13th tooth on the 13th day of his 13th month. He is the 13th grandchild of a family who arrived in Los Angles on September 13th.

Face to Face: An African woman of 112, who had never looked in a mirror, saw her face for the first time when photographed with her 90-year-old-son. She did not recognize herself!

The I. A. S. R.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1936-39, EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST."

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THE RASHTREEYA SWAYAM SEVAK SANGH

(Continued from last issue.)

It was only a word to rouse the people against the Britisher. Hence after the Britishers withdrew, continuance of nationalism would lead to the disruption of world peace. All their efforts were prompted by this figment of imagination. Naturally, after the British have withdrawn, this has created Group Selfishness. This group selfishness is taking the shape of division of the society in various ways. The remedy for all this disintegration is, to revitalise those elements, which forge a powerful unity in the whole society. This has been a positive sentiment since very ancient times. Before Englishman knew to dress himself or understood how to cover his nakedness, we realised our nationhood and knew the boundaries of our nation.

उत्तरं यत्समुद्रस्य दक्षिणं हिमवद्गिरेः ।
वर्षं तद्भारतं नाम भारती तत्र संततिः ॥

Our forefathers had this sentiment of sanctity of motherland so deeply ingrained, that except being born in this country one cannot attain Moksha, and that there is no other path to Salvation. Our poets have prayed to God to bless them to be born even as a rock or a tree or an insect, but only in Bharat. Then, what to speak of the glory of the human birth!

दुर्लभं भारते जन्म मानुषं तत्र दुर्लभम् ।

"was the sentiment that was inculcated since time immemorial among the people.

Now forgetting this emotional concept or brushing it aside, is replete with dangerous consequences. People say, that they are Desha Bhaktas. But this word has completely changed meaning. These so called Desha Bhaktas are only Desha-Vibhaktas. Six years ago our motherland was partitioned. Who, of the so called Leaders shed even a drop of tear? Did they not enjoy the occasion like a festival? For the butchery of the mother-land did they not have all rejoicings and eat sweets? This is the limit of degradation. It cannot go further. One of my friends told me that partition had become a settled fact, and that, I should not speak about it, and asked me if I cannot take it as a settlement between brothers. I put him a counter question: "Suppose a lady has two sons. They can divide between themselves the house-property Will they also cut the mother into two pieces to be distributed among themselves, saying that she is also the property left by the father? He was visibly moved by the logic of my proposition. Motherland cannot be the property of anybody, but it is the gift of God. Nobody can have any right to partition her. These people loved the country because it gave us food etc. But this is not real love. This is just like loving a good Hotel. "Nation" is much more sublimated, a much higher object of our love and devotion. The individual should think it his fortune if he should die in protecting even a particle of his motherland That is true devotion. Such a devotion has to be inculcated in all the individuals in the society. Together with this, a consciousness that we are all children of the soil must be roused in their hearts.

Here there is some confusion. As the incentive to all their actions was only animosity for the British, all those that lived in the country at that time, they thought, could be united. It was this territorial concept of nationalism that created all confusion. For example, a man goes to a house begging shelter. The owner being a generous man gives shelter and succour. In the meanwhile two robbers come from behind and lock themselves fast in the house and refuse to be ousted. Now, at one time, there are the owner of the house, the Atithi, and the robbers, living within the four walls of the same house under one common roof. Ca

ve say, according to this territorial nationa-ism that all the three are entitled to the pro-perty and can be called as members of that family? Most certainly not! A common danger can only revitalise a people who are already a nation, but cannot create a new nation. So many metals fused together can produce only an alloy and not a new metal. Dead inanimate things when joined together cannot create a living thing. Suppose you place the trunk of a man on the legs of a dog and crown it with the head of an ass, that can produce only a corpse. Even a corpse exhibits some activity. But that is only the breeding of all sorts of insects! This is the activity within the corpse. The present day alround deneration, selfishness, corruption and fission is such an activity resulting from the corpse ike territorial concept!

What then, is essentially a nation? A nation is a people, living in a distinct territory with a distinct way of life, a cultural heritage, a common history, common memories of glory and disaster, common future aspirations com-mon political and economic interests and, on the top of it all, a community of spiritual con-sciousness. Those who deny this, are only exhibiting their ignorance. People may say that since we are a religious minded people, we emphasise the existance of this factor, i.e., community of spiritual consciousness in the Nationhood. But, we as a matter of fact, in spite of our traditionally philosophical tem-perament, have always had only secular states. Such was the broad latitude given to all people for the worship of God. But, there is only one unfortunate exception viz., that of Ashoka. His was the only blot on our pure tradition of Secular Administration. It was the empire of Asoka, that was for the first time in our country a theocratic state. Strangely enough, our leaders have taken his Chakra as the State symbol! What an irony! But, for those who talk of secularism, I shall cite the example of the most materialistic man, who could not be suspected to have the least soft corner for religion and such other things, the Ex-Leader of Russia, Marshal Stalin. According to him, Religion is only opium of the people and God is only a fiction of imagi-nation. When German armies marched into Russia, he appealed to Russians in the name of Russian Nationalism. While doing so, he has defined the essence of nationalism as not merely common political or economic interests of a people living on a plot of land but a com-munity of spiritual consciousness. This is 200% nationalism! Hindu people alone will stand the test for nationalism in our country. Jews and Parsis came here for protection and they had it too. This is a land of generosity. Christians and Musalmans came only as robbers and thieves. They came here to destroy our Dharma and culture. Very recent happenings in Assam (Kohima) and Jarkhand, in the South of Bihar fully testify the truth of the above statement. They fully know that sooner or later their demands will be met with. They rely upon the three principles of (1) Linguistic states (2) Self determination (4) Secession to achieve their ends. It is the last stone on the tomb of our nationalism. After they swell into sufficiently large numbers they will demand an execution of their right for separation. Unfortunately, perhaps, Christians have not stayed so long as Musalmans. First they came as missionaries for the propaga-tion of their faith, and then Christian mer-chants came who in turn were followed by Christian empire builders. This is their history all over the globe. But unfortunately this has not been understood by our leaders. Recently a member of the Parliament, Sri Lanka Sundaram vehemently told, that in the New Andhra Legislature, out of 145 members there is not even one christian member. That is the way in which their minds are working. And then, there are these Indian Russians. I do not call them Communists. They are

(*Continued on page 6.*)

The Rationalist

"ಭಾರತದ ವೈದ್ಯಶಾಸ್ತ್ರದಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ"

ಆಲ್ ಇಂಡಿಯಾ ರೇಡಿಯೊ ಮೈಸೂರ್ ಕೇಂದ್ರದಿಂದ
ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ರವರು ತಾ. 9-11-1953ರಲ್ಲಿ
ಪ್ರಸಾರಮಾಡಿದ ಭಾಷಣ.

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಈಗಿನ ವೈದ್ಯರು ಹೊಸದಾಗಿ ಕಂಡುಹಿಡಿದಿರುವ ಒಂದು ವಿದ್ಯೆಯೆಂದು ಭಾವಿಸುವುದು ಸರಿಯಲ್ಲ. ಮನುಷ್ಯನಿಗೆ ಕರ ಚಳಕವೂ ಬುದ್ಧಿಶಕ್ತಿಯೂ ಅನಾದಿಯಾದದ್ದು. ಮನುಷ್ಯದೇಹವು ಪೃಥಿವ್ಯಪ್ತೇಜೋವಾಯ್ವಾಕಾಶನೆಂಬ ಪಂಚಭೂತಗಳಿಂದ ಕಲ್ಪಿತವೆಂದೂ, ಧರ್ಮಸಾಧನೆಯೆ ಅದರ ಉದ್ದೇಶವೆಂದೂ, ಆ ದೇಹದ ಪೋಷಣೆಗೋಸ್ಕರ ಬ್ರಹ್ಮನು ಆಯುರ್ವೇದಶಾಸ್ತ್ರವನ್ನು ನಿರ್ಮಿಸಿದನೆಂದೂ ಹೇಳಿದಾರೆ.

ಆಯುರ್ವೇದವು ಅಷ್ಟಾಂಗ ಅಥವಾ ೮ ಭಾಗಗಳುಳ್ಳದ್ದು. ಅವು ಶಲ್ಯ, ಶಾಲಾಕ್ಯ, ಕಾಯಚಿಕಿತ್ಸೆ, ಭೂತವಿದ್ಯೆ, ಕೌಮಾರ ಭೃತ್ಯ, ಅಗದ, ರಸಾಯನ, ಮತ್ತು ವಾಜೀಕರಣ, ಎಂದು. ಅಂದರೆ, ಶಸ್ತ್ರ ಚಿಕಿತ್ಸೆ, ಕಣ್ಣು ಕಿವಿ ಮುಂತಾದ ಅಂಗಚಿಕಿತ್ಸೆ, ದೇಹರೋಗಗಳು, ಮನೋ ರೋಗಗಳು, ಶಿಶುರಕ್ಷಣೆ, ವಿಷಹರಣ, ದೇಹಪುಷ್ಟಿವಿಧಾನ ಮತ್ತು ವಾಜೀಕರಣ. ಇವುಗಳಲ್ಲಿ ಮೊದಲನೆಯದೆ ಶಲ್ಯಚಿಕಿತ್ಸೆಯೆಂದೂ ಅದೇ ಮುಖ್ಯವಾದುದೆಂದೂ ಸುಶ್ರುತರು ಹೇಳಿದಾರೆ.

ಶಲ್ಯಚಿಕಿತ್ಸೆಯಿಂದ ತಕ್ಷಣ ವ್ಯಾಧಿನಿವಾರಣೆ ಆಗುವದರಿಂದ ವೈದ್ಯಶಾಸ್ತ್ರಕ್ಕೆ ಅದೇ ಆರಂಭವೆನ್ನುವದು ನ್ಯಾಯವೆಂದು ಕಾಣುತ್ತೆ. ಈಗ ಪ್ರತೀತಿಯಲ್ಲಿರುವ ಆಯುರ್ವೇದದ ಶಾಸ್ತ್ರಕಾರರು ಚರಕರು ಮತ್ತು ಸುಶ್ರುತರು. ಸುಶ್ರುತಸಂಹಿತೆಯು ಶಲ್ಯಚಿಕಿತ್ಸೆಗೆ ಮೂಲ ಶಾಸ್ತ್ರ. ಅವರು ವಿಶ್ವಾಮಿತ್ರಕುಲೋತ್ಪನ್ನರಾಗಿ ಧನ್ವಂತರಿಯ ಅಪರಾವತಾರನಾದ ಕಾಶಿರಾಜ ದಿವೋದಾಸನಿಂದ ಈ ಶಾಸ್ತ್ರಜ್ಞಾನವನ್ನು ಹೊಂದಿ ಗ್ರಂಥವನ್ನು ರಚಿಸಿದರು.

ಸುಶ್ರುತರು ಶಲ್ಯಚಿಕಿತ್ಸೆಯನ್ನು ಕಂಡುಹಿಡಿದವರಲ್ಲ. ಹಿಂದಿನಿಂದಲೂ ಬೆಳೆದುಬಂದಿದ್ದ ಶಲ್ಯಚಿಕಿತ್ಸೆಯ ವಿಧಾನಗಳನ್ನು ಇವರು ಶೇಖರಿಸಿ ಲೋಕೋಪಕಾರಕ್ಕಾಗಿ ಗ್ರಂಥವನ್ನು ರಚಿಸಿದರು. ಅವರ ಕಾಲವು ಮಹಾಭಾರತಕ್ಕೂ ಹಿಂದಿನದು.

ಅತಿ ಪುರಾತನವಾದ ವೇದದಲ್ಲಿಯೂ ಅಶ್ವಿನೀದೇವತೆಗಳ ಶಲ್ಯ ಚಿಕಿತ್ಸಾಸಾಮರ್ಥ್ಯವು ಅನೇಕ ಕಡೆ ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆ. ದಧ್ಯಂಚ ಎಂಬ ಋಷಿಯು ಇಂದ್ರನಿಂದ ಬ್ರಹ್ಮಜ್ಞಾನವನ್ನು ಪಡೆದಿದ್ದನು. ಅದನ್ನು ತಮಗೆ ಹೇಳಿಕೊಡಬೇಕೆಂದು ಅಶ್ವಿನೀದೇವತೆಗಳು ಅವರನ್ನು ಪ್ರಾರ್ಥಿಸಲು ಅವರು ಹಾಗೆ ಮಾಡಿದರೆ ಇಂದ್ರನು ತಮಗೆ ಶಿರಚ್ಛೇದನಮಾಡುವನೆಂದು ತಿಳಿಸಿದರು. ಅದಕ್ಕೆ ಅಶ್ವಿನೀದೇವತೆಗಳು ಅದನ್ನು ತಾವು ನೋಡಿಕೊಳ್ಳುವುದಾಗಿ ಭರವಸೆ ಕೊಟ್ಟು ಅವರ ತಲೆಯನ್ನು ತೆಗೆದು ಒಂದು ಕುದುರೆಯ ತಲೆಯನ್ನು ಅವರ ಕುತ್ತಿಗೆಗೆ ಸಂಧಿಸಿ ಅವರಿಂದ ಬ್ರಹ್ಮಜ್ಞಾನವನ್ನು ಪಡೆದರು. ಇಂದ್ರನಿಗೆ ಅದು ತಿಳಿಯಲು ಅವನು ದಧ್ಯಂಚಿಯ ಶಿರಚ್ಛೇದವನ್ನು ಮಾಡಿದನು. ಅನಂತರ ಅಶ್ವಿನಿಗಳು ಅವರ ನಿಜವಾದ ತಲೆಯನ್ನು ದೇಹಕ್ಕೆ ಸೇರಿಸಿ ಎಂದಿನಂತೆ ಮಾಡಿದರು. ಅದು ಅಷ್ಟಕ್ಕೇ ಮುಗಿಯಲಿಲ್ಲ. ಕುತಂತ್ರದಿಂದ ತನ್ನ ಕಟ್ಟನ್ನು ಮುರಿದುದಕ್ಕಾಗಿ ಇಂದ್ರನು ಅಶ್ವಿನೀದೇವತೆಗಳಿಗೆ ಯಜ್ಞಗಳಿಂದ ಬಹಿಷ್ಕಾರಮಾಡಿಸಿದನು.

ಆಗ ಅವರು ಸುಕನ್ಯೆ ಎಂಬ ರಾಜಪುತ್ರಿಯನ್ನು ಮದುವೆಯಾಗಿದ್ದ ಚ್ಯವನರೆಂಬ ವೃದ್ಧ ಋಷಿಗೆ ತಮ್ಮ ರಸಾಯನದಿಂದ ದೇಹಪುಷ್ಟಿಯಾಗಿ ವಾಜೀಕರಣವಾಗುವಂತೆ ಮಾಡಿದರು.—ಅದರಿಂದಲೆ ಈಗ "ಚ್ಯವನಪ್ರಾಸಲೇಹ" ಎಂಬುವದು ಪ್ರಸಿದ್ಧಿಯಾಗಿರುವದು.—ತಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನು ತೋರಿಸುವದಕ್ಕಾಗಿ ಚ್ಯವನರು ಮಾವನಾದ ಶರ್ಯಾತಿರಾಯನಿಂದ ಒಂದು ಯಾಗವನ್ನು ಮಾಡಿಸಿ ಅಶ್ವಿನೀದೇವತೆಗಳಿಗೆ ಹವಿಸ್ಸನ್ನು ಕೊಡಿಸುವದಕ್ಕೆ ಹೋದರು. ಇಂದ್ರನು ಕೋಪದಿಂದ ಖಡ್ಗವನ್ನು ಎತ್ತಲು ಅವನ ಕೈಯು ಹಾಗೇ ಸ್ತಬ್ಧವಾಗಿಹೋಯಿತು! ಆಗ ಅಶ್ವಿನೀದೇವತೆಗಳು ಅದನ್ನು ಗುಣಮಾಡಲು ಇಂದ್ರನು ಅವರನ್ನು ಮನ್ನಿಸಿ ಎಂದಿನಂತೆ ಅವರಿಗೆ ಹವಿಸ್ಸು ಸಲ್ಲುವಂತೆ ಮಾಡಿದನು.

ಈ ಅಶ್ವಿನೀದೇವತೆಗಳು ಕಾಲು ಮುರಿದುಹೋದವರಿಗೆ ಕಣ್ಣು ಹೋದವರಿಗೆ ಹಲ್ಲುಕಿತ್ತವರಿಗೆ ಕೃತಕ ಕಾಲು ಕಣ್ಣು ಹಲ್ಲುಗಳನ್ನು ಕಲ್ಪಿಸಿ ರಕ್ಷಿಸುತ್ತಿದ್ದರೆಂದು ಋಗ್ವೇದದಲ್ಲಿ ಹೇಳಿದೆ. ಶಲ್ಯಚಿಕಿತ್ಸೆಯನ್ನು ವಿಶೇಷವಾಗಿ ಹೇಳಿರುವದು ಅಥರ್ವಣವೇದದಲ್ಲಿ. ಆದ್ದರಿಂದ ಶಲ್ಯಾಯುರ್ವೇದಕ್ಕೆ ಅಥರ್ವಣವೇದದ ಉಪವೇದವೆಂದೂ ಪ್ರತೀತಿ.

ಮಹಾಭಾರತದ ಕಾಲದಲ್ಲಿಯೆ ಚಿಕಿತ್ಸಕರನ್ನು ಐದು ವಿಧವಾಗಿ ವಿಂಗಡಿಸಿದ್ದರು; ರೋಗಹರರು, ಶಲ್ಯಹರರು, ವಿಷಹರರು, ಕೃತ್ಯಾಹರರು ಅಂದರೆ ಭೂತವೈದ್ಯರು, ಮತ್ತು ಭಿಷಗ್ ಅಥರ್ವಾ ಅಥವಾ ಮಾಟವೈದ್ಯರು, ಎಂದು. ರೋಗಹರರು ಅಂದರೆ ಔಷಧಿವೈದ್ಯರು. ಅವರು ಶಲ್ಯಚಿಕಿತ್ಸೆ ಆಗಬೇಕಾದ ಸಂದರ್ಭಗಳಲ್ಲಿ "ಅತ್ರ ಧನ್ವಂತರೀಣಾಂ ಅಧಿಕಾರಃ ಕ್ರಿಯಾವಿಧೌ". ಇದು ಶಲ್ಯಚಿಕಿತ್ಸಕರಿಂದ ಆಗಬೇಕಾದದ್ದು ಎಂದು ತಿಳಿಸುತ್ತಿದ್ದರು.

ಅಂದಿನಿಂದಲೂ ಭಾರತದ ಆಯುರ್ವೇದವೂ ಶಲ್ಯಚಿಕಿತ್ಸೆಯೂ ನಾನಾದೇಶಗಳಲ್ಲಿ ಪ್ರಖ್ಯಾತಿಯನ್ನು ಪಡೆದಿದ್ದವು. ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ಸುಪ್ರಸಿದ್ಧ ವೈದ್ಯರು "ಈಗ ಎಷ್ಟು ಚಿಕಿತ್ಸೆಗಳು ಪ್ರಪಂಚದಲ್ಲಿ ರೂಢಿಯಲ್ಲಿರುವುವೊ ಅವೆಲ್ಲವೂ ಆಯುರ್ವೇದದಿಂದಲೆ ಹುಟ್ಟಿರುತ್ತವೆ; ಆಯುರ್ವೇದವೆ ಈಜಿಪ್ಟಿನ ಮಾರ್ಗವಾಗಿ ಯೂರೋಪಿಗೆ ಹೋಗಿ "ಆಲೋಪತಿ" ಎಂಬ ಹೆಸರಿನಿಂದ ಪ್ರಚುರಗೊಂಡಿತು", ಎಂದು ಹೇಳಿದಾರೆ.

ಕ್ರಿಸ್ತನ ಜನನಕ್ಕಿಂತ ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೆ ಭಾರತೀಯರು ಆಪರೇಟಿವ್ ಸರ್ಜರಿಯಲ್ಲಿ ಮುಂತಾದ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗಳಲ್ಲಿ ಪ್ರಾವೀಣ್ಯತೆಯುಳ್ಳವಾದ ಮೇಲ್ಮೈಯನ್ನು ಪಡೆದಿದ್ದರು ಎಂದು ಚರಿತ್ರಕಾರರು ಹೇಳಿದಾರೆ. ಡಾಕ್ಟರ್ ಹರ್ಸ್‌ಬರ್ಗ್ ಎಂಬ ಜರ್ಮನ್ ವಿಜ್ಞಾನಿಯು "The whole plastic surgery in Europe had

"ಆಕಾಶವಾಣಿ," ಮೈಸೂರು, ಅವರ ಅನುಮತಿಯಿಂದ ಪ್ರಕಟಿಸಿದೆ.

ken its new flight when the cunning devices the Indian workman became known to us. he transplanting of sensible skin-flaps is also entirely Indian method. To the Indians e owe credit for discovering the art of taract couching which was entirely unknown the Greeks, Egytians, or any other nation," ದು ಹೇಳಿದಾರೆ. ಹಿಂದೆ ಬಹಳವಾಗಿ ತಪ್ಪುಮಾಡಿದವರಿಗೆ ಮೂಗು ಅಥವಾ ಕಿವಿಗಳನ್ನು ಕುಯ್ಯಿಸುತ್ತಿದ್ದರು. ಅಂಥವರಿಗೆ ಶಸ್ತ್ರ ಕಿತ್ಸಕರು ಬೇರೆ ಮೂಗು ಕಿವಿಗಳನ್ನು ಅಂಟಿಸಿಕೊಡುವದಕ್ಕೆ ಶಕ್ತ ರಾಗಿದ್ದರು. ಕಷ್ಟವಾದ ಪ್ರಸವಗಳಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಸಮರ್ಥ ರಾಗಿದ್ದರು. ಚರ್ಮವು ಕೆಟ್ಟುಹೋಗಿದ್ದಕಡೆ ದೇಹದ ಬೇರೆ ಕಡೆಯಿಂದ ಚರ್ಮವನ್ನು ಸುಲಿದು ಅಲ್ಲಿಗೆ ಹಾಕಿ ಅಂಟಿಸುತ್ತಿದ್ದರು. ಬೇರೆ ದೇಶಗಳವರಿಗೆ ಇದೆಲ್ಲಾ ತಿಳಿದಿರಲಿಲ್ಲ. ಕಣ್ಣಿನಲ್ಲಿ ಚಾಳೇಸವನ್ನು ತೆಗೆಯುವದೂ ಆಗಿನ ಹಿಂದೂ ಶಸ್ತ್ರಚಿಕಿತ್ಸಕರ ನೈಪುಣ್ಯ.

Amputation ಅಥವಾ ಅಂಗವಿಚ್ಛೇದನ, ಕರುಳು, ಮುಂತಾದ ಜಠ್ಯೇಂದ್ರಿಯಗಳ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ, fracture, hernia, piles, stula ಇವುಗಳ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗಳಲ್ಲಿಯೂ ಭಾರತೀಯರು ನಿಪುಣ ರಾಗಿದ್ದರು. ಶಿಡುಬುಹಾಕುವದನ್ನು ಜೆನ್ನರ್ ೧೭೯೬ ಶತಮಾನದಲ್ಲಿ ಮೊದಲು ಕಂಡುಹಿಡಿದನೆಂದು ಹೇಳುತ್ತಾರೆ. ಅದು ಎಷ್ಟು ನಿಜ ವನ್ನುವದು "Vaccination was known to a physician named Dhanvantari who flourished long before Hippocrates", ಎಂಬ ಫ್ರೆಂಚ್ ಪ್ರಾಜ್ಞರ ಹೇಳಿಕೆ ಯಿಂದ ಸ್ಪೊತ್ತಾಗುತ್ತದೆ.

Dr. Wise ಎಂಬುವರು "The Hindu philosophers indoubtedly deserve the credit of having ntertained sound views respecting the use f the dead to the living, and were the first cientific cultivators of practical anatomy." ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗೆ ಶವಪರೀಕ್ಷೆಯಿಂದ ಅವಯವಗಳ ವಿಜ್ಞಾನವು ಅತ್ಯ ವಶ್ಯಕವೆಂದೂ, ಅದು ಆಗಿನ ಆಚಾರಕ್ಕೆ ವಿರುದ್ಧವಾಗಿದ್ದದ್ದರಿಂದ ಆಗಿ ನವರಿಗೆ ಶಲ್ಯಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಸಾಮರ್ಥ್ಯವಿರಲಿಲ್ಲವೆಂದು ಭಾವಿಸುವದು ತಪ್ಪು. ಶಾಸ್ತ್ರೀಯವಾಗಿ ಶವಪರೀಕ್ಷೆಮಾಡುವದರಲ್ಲಿ ಹಿಂದುಗಳೆ ಮೊದಲನೆಯವರೆಂದು ಡಾಕ್ಟರ್ ವೈಸ್‌ರವರು ಹೇಳಿದಾರೆ. ಯಜ್ಞ ಗಳಲ್ಲಿ ಪಶುಗಳ ಖಂಡನವು ವೈದಿಕರಲ್ಲಿ ಆಚರಣೆಯಲ್ಲಿದ್ದದ್ದರಿಂದಲೂ ಶವಪರೀಕ್ಷೆಯು ಬ್ರಾಹ್ಮಣೇತರರಿಗೆ ವರ್ಜ್ಯವಲ್ಲದ್ದರಿಂದಲೂ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಅಭ್ಯಾಸಕ್ಕೂ ಪಾಂಡಿತ್ಯಕ್ಕೂ ಯಾವ ತೊಂದರೆಯೂ ಇರಲಿಲ್ಲ.

ಶಾಸ್ತ್ರಕಾರರಾದ ಸುಶ್ರುತರು "ಕಾರ್ಯಪರಿಶ್ರಮವಿಲ್ಲದ ಶಾಸ್ತ್ರ ಜ್ಞಾನವು ಒಂದೇ ರೆಕ್ಕೆಯಿರುವ ಪಕ್ಷಿಯಂತೆ ನಿಷ್ಪ್ರಯೋಜಕ" ಎಂದು ಹೇಳಿದಾರೆ. ಮತ್ತು ಶಾಸ್ತ್ರಜ್ಞಾನವಿಲ್ಲದೆ ಬಹಿ ಪರಿಶ್ರಮದಿಂದ ವೈದ್ಯ ಮಾಡುವನನ್ನು ರಾಜನು ದಂಡಿಸಬೇಕೆಂದೂ ಹೇಳಿದಾರೆ. ಶವ ಪರೀಕ್ಷಕರಿಗೆ "ಪುರುಷಚ್ಛೇತ್ತಾ" ಎಂದು ಹೆಸರಿತ್ತು. ಅದನ್ನೆ ಪ್ರಾ ಚೀನ ಈಜಿಪ್ಟಿನವರು ಅನುಕರಿಸಿ ಅಲ್ಲಿನವರನ್ನು "ಪುರುಶ್ಚಿತ್ತ" ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು.

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯನ್ನು ಸುಶ್ರುತರು ೮ ವಿಧಗಳಾಗಿ ವಿಂಗಡಿಸಿದಾರೆ; ಆಹಾರ್ಯ, ಛೇದ್ಯ, ಭೇದ್ಯ, ಏಷ್ಯ, ಲೇಖ್ಯ, ಸೀವ್ಯ, ವೇಧ್ಯ, ವಿಸ್ರವ ಣೀಯ; extraction, excising, incising, probing, scarifying, suturing, puncturing, and acid-evacuating.

ಚಿಕಿತ್ಸೆಗೆ ಮುಂಚೆ ವೈದ್ಯನು ಅದಕ್ಕೆ ಬೇಕಾದ ಸಕಲ ಸಲಕರಣೆ ಗಳನ್ನೂ ಸಿದ್ಧಪಡಿಸಿ ಇಟ್ಟುಕೊಳ್ಳಬೇಕು. ಅವನು ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಯಲ್ಲಿ ಪರಿಶ್ರಮವುಳ್ಳವನಾಗಿಯೂ ಪ್ರವೀಣರಾದ ವೈದ್ಯರ ಚಿಕಿತ್ಸೆಗ ಳನ್ನು ನೋಡಿದವನಾಗಿಯೂ ಇರಬೇಕು. ಅವನು ಬುದ್ಧಿವಂತನೂ ದೃಢಮನಸ್ಕನೂ ಚತುರನೂ ಆಗಿ ಚಿಕಿತ್ಸೆಯನ್ನು ಹಗುರವಾದ ಕೈಯಿಂದ ಮಾಡಬೇಕು. ದೃಢಕಾಯರೂ ದೃಢಮನಸ್ಕರೂ ಆದ ಸಹಾಯಕರನ್ನು ಹತ್ತರ ಇಟ್ಟುಕೊಂಡಿರಬೇಕು. ಸಾಮಾನ್ಯವಾಗಿ ಆಪರೇಷನ್ನಿಗೆ ಮುಂಚೆ ರೋಗಿಗೆ ಸ್ವಲ್ಪ ಆಹಾರವನ್ನು ಕೊಡಿಸಿರ ಬೇಕು. ಬಾಯಿ ಕಿಬ್ಬೊಟ್ಟೆ ಗುದ ಇವುಗಳ ಆಪರೇಷನ್ನಿನಲ್ಲಿ ಮಾತ್ರ ರೋಗಿಯು ಉಪವಾಸವಾಗಿರಬೇಕು.

ಚಿಕಿತ್ಸೆಯ ಆಯುಧಗಳು ಉತ್ತಮವಾದ ಉಕ್ಕಿನಿಂದ ತಯಾ ರಾಗಿ ಆಕಾರದಲ್ಲಿ ಲಕ್ಷಣವಾಗಿಯೂ ತೀಕ್ಷ್ಣವಾದ ಮೊನೆಯಿಂದ ಕೂಡಿಯೂ ಇರಬೇಕು. ಅವುಗಳನ್ನು ಪ್ರತಿ ಒಂದು ಆಯುಧಕ್ಕೂ ಬೇರೆ ಬೇರೆ ಮನೆಗಳಾಗಿ ವಿಂಗಡಿಸಿರುವ ಸುಂದರವಾದ ಕೈಪೆಟ್ಟಿಗೆ ಯಲ್ಲಿಟ್ಟಿರಬೇಕು. ಚಿಕಿತ್ಸೆಯನ್ನು ಶುಭದಿನಗಳಲ್ಲಿ ನಡೆಸಬೇಕು. ರೋಗಿಯು ಪೂರ್ವಾಭಿಮುಖವಾಗಿಯೂ ವೈದ್ಯನು ಪಶ್ಚಿಮಾಭಿಮು ಖನಾಗಿಯೂ ಇರಬೇಕು. ಆಪರೇಷನ್ನನ್ನು ಅತ್ಯಂತ ಜಾಗರೂಕತೆ ಯಿಂದ ಮಾಡಬೇಕು. ರೋಗಗ್ರಸ್ತವಾದ ಭಾಗವನ್ನು ಅತಿಕ್ರ ಮಿಸಿ ಶಸ್ತ್ರವು ಈಷತ್ತೂ ಹೋಗದಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಆಪ ರೇಷ ಆದಮೇಲೆ ಗಾಯವನ್ನು ಹೊಲಿದು ಆದರಮೇಲೆ ಸಾಸುವೆ ಪೋಟ್ಲೀಸನ್ನು ಇಟ್ಟು ಬಟ್ಟೆಯಿಂದ ಬ್ಯಾಂಡೇಜ್ ಕಟ್ಟಬೇಕು. ಚಿಕಿತ್ಸೆಯು ನಡೆಯುವಾಗ ಕೊಟಡಿಯಲ್ಲಿ ಧೂಪವನ್ನು ಹಾಕಿರ ಬೇಕು. ಆಪರೇಷನ್ನನ್ನು ಮುಗಿಸಿ ಹೊರಡುವದಕ್ಕೆ ಮುಂಚೆ ರೋಗಿಗೆ ಆರೋಗ್ಯವನ್ನು ದಯಪಾಲಿಸಬೇಕೆಂದು ದೇವರನ್ನು ಪ್ರಾ ರ್ಥಿಸಿ, ರೋಗಿಗೆ ಪಥ್ಯವನ್ನು ಹೇಳಿ ವೈದ್ಯನು ಅಲ್ಲಿಂದ ಹೊರಡ ಬೇಕು. ಗಾಯವು ಪೂರ್ಣವಾಗಿ ಮಾಗುವವರಿಗೆ ಆಗಾಗ್ಗೆ ನೋಡಿ ಕೊಳ್ಳಬೇಕು. ನೋವು ಬಹಳವಾಗಿದ್ದರೆ ಶಾಖಮಾಡಿದ ಬೆಣ್ಣೆಕಾ ಯಿಸಿದ ತುಪ್ಪ ಮತ್ತು ಅತಿಮಧುರಗಳ ಲೇಪವನ್ನು ಹಾಕಬೇಕು.

ಚಿಕಿತ್ಸೆಯ ಸಲಕರಣೆಗಳು ಒಟ್ಟು ೧೫೫. ಅವುಗಳು ಯಂತ್ರ ಗಳು ಮತ್ತು ಶಸ್ತ್ರಗಳು ಎಂದು ಎರಡು ವಿಭಾಗ. ಯಂತ್ರಗಳು ೧೦೫. ಅವುಗಳು ೬ ವಿಧ: ಅಂದರೆ ೨೪ ವಿಧ ಸ್ವಸ್ತಿಕಗಳು, pincers, forcep ಮುಂತಾದುವು, ೨ ವಿಧ ಸಂದಶಗಳು tongs, ೨ ವಿಧ ತಾಳಗಳು, ೭೦ ವಿಧ ನಾಡಿಗಳು, ೩೦ ವಿಧ ಶಲಾಕಗಳು, ೨೬ ವಿಧ ಡ್ರೆಸಿಂಗ್‌ಬಟ್ಟಿ ದಾರ ಮುಂತಾದ ಉಪಯಂತ್ರಗಳು, ಇವು ಒಟ್ಟು ೧೦೪. ಇವೆಲ್ಲಕ್ಕಿಂತಲೂ ಅತಿಮುಖ್ಯವಾಗಿ ವೈದ್ಯನ ಕರಕಮಲ! ಶಸ್ತ್ರಗಳು ೨೦. ಪ್ರಬಲವಾದ ಆಪರೇಷನುಗಳಲ್ಲಿ ಪ್ರಜ್ಞೆ ಯನ್ನು ತಪ್ಪಿಸಿ ಆಪರೇಷ ಮುಗಿದನಂತರ ಜ್ಞಾನಬರುವಂತೆ ಮಾಡುತ್ತಿದ್ದರು. Cranial Surgery, ತಲೆಯಲ್ಲಿ ಶಸ್ತ್ರಚಿ ಕಿತ್ಸೆ ಎನ್ನುವದು ಈಗಿನವರೂ ಹೆಮ್ಮೆಪಡತಕ್ಕ ವಿಷಯ. ಈಗ್ಗೆ

ಸರಿಯಾಗಿ ಸಾವಿರವರ್ಷಗಳ ಹಿಂದೆ ಮಾಳವದೇಶಾಧಿಪತಿಯಾದ ಭೋಜಮಹಾರಾಜನು ತಾಳಲಾರದ ಕಪಾಲಶೂಲೆಯಿಂದ ಬಾಧಿತನಾಗಲು ಆಗ ವೈದ್ಯರು ಅವನಿಗೆ ನಡೆಸಿದ ಚಿಕಿತ್ಸೆಯನ್ನು ಭೋಜಚರಿತ್ರೆಯಲ್ಲಿ ಹೀಗೆ ರಮ್ಯವಾಗಿ ವಿವರಿಸಿದೆ. "ತತಸ್ತಾವಪಿರಾಜಾನಂ ಮೋಹ ಚೂರ್ಣೇನ ಮೋಹಯಿತ್ವಾ ಶಿರಃಕಪಾಲಮುದ್ಘಾಟ್ಯ ತತ್ರ ರೋಟಿಕಾಪುಟೆ ಸ್ಥಿತಂ ಶಫರಕುಲಂಗೃಹೀತ್ವಾ ಕಸ್ಮಿಂಶ್ಚಿದ್ಬಾಜನೆ ನಿಕ್ಷಿಪ್ಯ ಸಂಧಾನಕರಣ್ಯಾ ಕಪಾಲಂ ಯಥಾವದಾರಚಯ್ಯ ಸಂಜೀವಿನ್ಯಾಚತಂಜೀವಯಿತ್ವಾ ತಸ್ಮೈತದದರ್ಶಯತಾಂ", ಆ ವೈದ್ಯರು ಏಕಾಂತವಾದ ಕೊಠಡಿಯಲ್ಲಿ ದೊರೆಯನ್ನು ಮಲಗಿಸಿ ಮೋಹಚೂರ್ಣದಿಂದ ಪ್ರಜ್ಞೆತಪ್ಪಿಸಿ ಶಿರಃಕಪಾಲವನ್ನು ಶಸ್ತ್ರದಿಂದ ತೆರೆದು ಒಳಗೆ ಸೇರಿಕೊಂಡಿದ್ದ ಕೀಟಗಳನ್ನು ತೆಗೆದು ಪಾತ್ರೆಯಲ್ಲಿ ಹಾಕಿ ಮುಡಗಿ ಸಂಧಾನಕರಣಿಯಿಂದ ಕಪಾಲವನ್ನು ಪುನಃ ಕೂಡಿಸಿ ಸಂಜೀವಿನಿಯಿಂದ ಅವನಿಗೆ ಜ್ಞಾನಬರುವಂತೆ ಮಾಡಿ ಆ ಕೀಟಗಳನ್ನು ಅವನಿಗೆ ತೋರಿಸಿದರು", ಎಂದು. Amputation ಅಥವಾ ಅಂಗಗಳನ್ನು ಕತ್ತರಿಸಿ ತೆಗೆಯಬೇಕಾದಾಗ ರೋಗಿಗೆ ಮತ್ತುಬರುವಂತೆ ಮಾದಕ ದ್ರಾವಕವನ್ನು ಕೊಟ್ಟು ಕೆಲಸವನ್ನು ನಡೆಸುತ್ತಿದ್ದರು.

ಸುಶ್ರುತರು ಕಣ್ಣಿನ ರೋಗಗಳು ೭೬ ಎಂದು ನಿಷ್ಕರ್ಷಿಸಿ ಅವುಗಳಲ್ಲಿ ೫೧ ಶಸ್ತ್ರಚಿಕಿತ್ಸಕಗಳೆಂದು ಹೇಳಿ ಅವುಗಳನ್ನೆಲ್ಲ ವಿವರಿಸಿದಾರೆ.

ಹೀಗೆ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಪೂರ್ವದ ಆಯುರ್ವೇದವೈದ್ಯದಲ್ಲಿ ಯಥೇಷ್ಟವಾಗಿ ವೃದ್ಧಿಹೊಂದಿತ್ತೆಂದೂ ಆದರಿಂದ ಈ ದೇಶದ ಜನರ ಯೋಗಕ್ಷೇಮಕ್ಕೆ ಸಾಧಕವಾಗುತ್ತಿತ್ತಲ್ಲದೆ ಮಧ್ಯಏಷ್ಯಾ ದಕ್ಷಿಣಯೂರೊಪ್ ದೇಶಗಳ ಜನರೂ ಉಪಕಾರವನ್ನು ಹೊಂದುತ್ತಿದ್ದರೆಂದೂ ಗೊತ್ತಾಗುತ್ತದೆ. ಆಗ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಎಷ್ಟು ಅಭಿವೃದ್ಧಿಹೊಂದಿತ್ತೆನ್ನುವದನ್ನು ವಿಶದವಾಗಿ ಪರಿಶೀಲಿಸಿ ತಿಳಿಯುವದು ಈಗಿನವರ ಕರ್ತವ್ಯ, ಮತ್ತು ಲಾಭದಾಯಕವಾಗುವದು.

ಜಿ. ಆರ್. ಕೋಸ್ಕರ್.

MARRIAGE

SRI. P. S. GOPAL, B.E., son of Sri P. G. Sachidananda Pillai, Mysore, with SOW. PARVATHI, daughter of late P. S. Arnugam Pillai, on 15-11-1953 at 940 Lakshmipuram, Mysore.

SOW. LAKSHMIKANTHA, daughter of Sri K. S. Sivaprakasam, Supdt. Power & Light, Mysore, with Sri C. V. NARASIMHAN, B.Sc., Madurai, on 13-11-1953 at "Green Lands", Electric Colony, Mysore.

(*Continued from page 3.*)

Indian Russians, who want to plant Russian flag in our motherland. I have absolutely no consideration for them. If anybody tried to plant an American Flag or Union Jack or Russian flag he deserves to be flogged. These Indian Russians are definitely antagonistic to the awakening of our Nationalism. As Russia cannot swallow this big country as it is, they want to break it up into small bits, so that they may be easy morsels to swallow.

Then there are these Musalmans. Even a child knows what they are; only our leaders do not know. Ever since they trod upon this land, they have only behaved in an inimical way to this Nation. Very recently, when our Tri-colour flag with Ashoka Chakra in it was displayed in the Constituent Assembly, a gentleman called Choudhury Khaliquzzeman was the first person to jump up and salute the flag and shout Jai. Unfortunately, one newspaper instead of educating the public on Nationalistic lines, flashed this news prominently, displayed his photographs! Some even gave out a sketch of his life-history. But now, what is this gentleman doing? He has fled away to the place now called Pakistan emitting venom and spreading poisonous hatred against the people of this country. This is their mentality, right from the day they destroyed our empire in Sindhu Desh and demolished Somanath, upto this day.

For us Hindus, this land is nothing else but the very objective manifestation of our intense devotion to our mother. From Himalaya to Kanyakumari the whole land is all too sacred for us. We have built our Dharma, our philosophy of life, culture and material sciences. The history of Hindus is the history of this country. We have to experience this identity.

On the basis of the realisation of this great truth alone, a powerful strength can be created. We have to rebuild a potent, invincible, and therefore immortal national life on this basis of our work. Let us realise the absolute necessity of this work and stand shoulder to shoulder with those who are working for it; and thus build this great force of integration before the forces of disintegration gather momentum, so as to maintain a glorious and immortal national life.

That is all.

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.
ಮತ್ತು
ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ಡಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಸ್ಮೃತಿ ಸೂತ್ರಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೩ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ. ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಯೋಜನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

Review in the "Hindu", Madras:

"Issued as a publication of the "International Academy of Sanskrit Research" founded in Mysore, by Mr. G. R. Josyer, and his collaborators, the present volume contains in Kannada what may be described as a constructive and critical historical survey of different systems of thought and speculation that have appeared in the course of the progressive growth and evolution of India's higher thought since the age, or period, or epoch of the Vedas and Upanishads. Not merely this. The authors have attempted, in addition, harmonisation of the different systems studied and expounded by them, with a view to emphasis being placed or laid on the greatest common measure of agreement among them, in a world torn and troubled by warring trends and tendencies, conflicting creeds, and contradictory political ideologies and loyalties.

"The authors have made their survey of the philosophical schools and thought-systems as exhaustive as possible, ranging between the oldest Vedic chronology and contemporary times. The first part of the work contains two sections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or systems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the latter.

The second part is devoted to harmonisation of the different systems, The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

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सपिता पितरः तासां केवलं जन्म हेतवः ॥

(By giving, विनयाधान free education, रक्षणात् by giving protection, by giving means of livelihood भरणात्.)

The king was considered and regarded as the father of the subjects because he was giving them full protection, free education and the means of livelihood. The real father is only the cause for giving birth. (Definition of Rama Rajya written by Kalidasa—verse 96, first canto, Raghuvamsa poems).

1. At present our country is not prospering but definitely slowly deteriorating and on this point, there is not much difference of opinion. Many have suggested many ways to improve the condition. One of the important causes of deterioration is the depressed economical condition of the country, and hence if the remedy to improve it is to be found, it must be sought through the improvement of the economic status. If the cause is found quickly, the remedy also will be found quicker.

Whenever we think of demoralisation and economic depression amongst the people we cannot but think of the various taxes and the methods of their recovery, which is playing the chief part in discontentment of the people; to make matters more clear, the methods of taxation and their recovery are so exacting that they have become more troublesome than the payment of the amount itself or laws relating to them. Even an ordinary man knows how many taxes he is required to pay as they are not difficult to understand. There are many items for taxation but I have given below a small list which are taxed directly or indirectly:

Chillies, sugar, oil, dalda, groundnut, *leave on which the poor take their food*, dry cocoa nut, kerosine oil, petrol, wheat, pulses, maize, etc., 32 items. Mercury, camphor, litharge, hand-carriages, meat, animal for slaughter, Veterinary and Municipal taxes, taxes on keeping cows, horses, buffaloes, camels, dogs, parrots, maina, cycle, rickshaw, auto-rickshaw, Motor, Tonga, Jhatka, Buggi, and any other pets or conveyances, Marriage, processions, temporary pendals on foot paths, band parties, sanai, etc, sulphur, acids, arsenic, tobacco, cannabisindica, cigarettes, match box, opium, all kinds of drugs and medicines, sendhi, toddy, madi, circus, drama, Incometax, sales tax, super-tax, excess profits tax, professional tax, house tax, light tax, water-tax; taxes on keeping of guns, swords, revolver etc., customs on the exports of articles, floor mill or any other small scale industries; land tax, stamps for applications in several offices etc, etc., from 1 anna to three rupees!

The result of all these is that every man is put under so much economic strain and stress that he is forced to deceive the Government, uses unhealthy methods to avoid these taxes by way of offering bribes to Government officers, writing false accounts. The officers suspect the income of every man, assume much more than he is really worth and thus levy more and more taxes. Even the honest man is made to suffer unduly and compelled and compelled to lean towards dishonesty. Merchants generally write double accounts, one true, for himself, and the other false one, for the purpose of inspection of taxing officers. Thus dishonesty is pervading so thickly in the atmosphere that even children at home learn from the action of elders. After writing false accounts they engage pleaders to digest the false accounts and these pleaders please the Government Officers by warmth and succeed in their cases, so that they may attract more clients. There are so many methods of pleasing the officers, by giving bribes or sending

fts of fruits, flowers, or sweets, and lastly to vite them to their houses for a party or relious ceremonies or social functions. Clever eople easily deceive the tax-officers, for ample, recently, in Gujrath, Government ssed an order that the merchants may pay r due taxes, and Government would not e any action against them for delaying or ding; as a result of this judicious move the rchants who could easily deceive the tax ers and evade payment of tax paid lacks d lacks of rupees in view of the Governent's generous policy.

Some times the Governments are bad, and t ther times the subjects. Anyhow the undation of the Government has been peraded by dishonesty and immorality and such ort of Education tht thae future generation annot find any way in improving our country.

The codified laws and their implementation n the recovery of taxes has become so troubleome, that much time is wasted in writing the ccounts, such as the accounts of sales tax, wo copies are to be made, every pie has to be ntered and total amounts to be paid. If a nan is illiterate and if any mistake is made it nds in a fine. Even when a man has done ll that is required of him the officer still has ome thing to find fault with, taxes him more nd recovers unjustly. This creates disonesty in the mind of even an honest man. More irksome is, that the copies of the bills re to be preserved for three years and any ax-Inspectors may come to the shop and demand inspection of the accounts and this is n easy way of getting bribes. Now any one an easily imagine the hardships which are here in satisfying the officers in the payment of taxes.

(To be continued.)

POPULARISING SANSKRIT

I venture to place some suggestions for acceptance and action by those interested in spreading a knowledge of Sanskrit. There is no use approaching the Government and blaming them for their indifference. We have to help ourselves.

Every adult should devote one hour every day to the study of Sanskrit. The Sundara Kanda of Valmiki Ramayana and the first two sargas of Kalidasa's Raghuvamsa and Kumarasambhava are quite sufficient, if properly studied, to give a working knowledge of Sanskrit.

Every boy should take Sanskrit as his optional subject in the school.

A committee of influential and wealthy citizens in each locality should be formed and they should raise moderate subscription and build a monthly fund, out of which intelligent and indigent boys taking Sanskrit should be helped with stipends.

A Siromani teacher in each locality may be paid Rs. 75 per mensem, the money to be raised by subscriptions from the adults in the locality at rates varying from four annas to eight annas a month. This Siromani teacher will conduct the adult school for four hours a day, dividing the adults into four batches.

These are a few ideas occurring to me constantly and they may be improved upon by those who love Sanskrit and who wish to advance knowledge of the language.

R. Srinivasachari
Rtd. Chief Judge,
Pudukottai.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ
"ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ
ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

The Rationalist

CENSUS SPEAKS

Signs of increasing longevity among men have been witnessed in the 1951 census.

This is reflected in the drop in the percentage of widows—from 16·1 in the 1931 census to 12·8 in the 1951 census. As available indications do not show any striking departure from custom in respect of remarriage of widows, the Census Commissioner has attributed this drop to increased longevity among men.

Five per cent of males are widowers while 12·8 per cent of the females are widows. There is one widow for every three married women in South India while the India ratio is nearly one to four. South India (14·3 per cent) Central India (14·0 per cent) and West India (13·1 per cent) have more widows than East India (12·1 per cent) North India (12·0 per cent) and North-West India (9·8 per cent.) The All-India percentage is 12·8 per cent.

North India has the highest percentage of widowers (7·0) and North-West India (6·0). Other zones have appreciably lower percentages—Central India 4·9. East India 4·4 and South and West India 4·2 each.

Divorced persons in India number only 144,786 or 0·4 per cent of the population. Among persons aged 15 and over 20·3 per cent of males and 6·4 per cent of females are unmarried. In two zones, North and Central India, unmarried women are fewer, forming only 4·0 per cent. South India with 10·1 per cent has the largest number. The other three zones, East India (6·0), West India (5·5), and North-West India (6·2) are round about the All-India percentage.

But these figures do not represent the numbers of women who never marry and remain spinsters. The percentages become small and smaller with successive age groups.

Of the population as a whole 44·1 per cent is unmarried. Out of 10,000 persons, without reckoning displaced persons, 5,133 are male and 4,867 are females. Among them 2,5 males and 1,836 females are unmarried.

The proportion of unmarried people highest in South India (48·2 per cent), a lowest in Central India (41·1 per cent). other zones percentage varies—West Ind 47·0, North-West India 46·1, East India 42 and North India 41·1.

In the country as a whole for every 10,0 persons 2,352 males and 2,357 females a married. The explanation for the excess married females over married males is to found in the fact that the sexes are not eq in number. Polygamy, though it exists, known to be very rare.

While in the country as a whole marri females and males are almost equal in numb the variation in the zones are interestir West India is remarkable for its balanc numbers—2,228 married males and an eq married females per 10,000 persons. Sou India has a small but curious excess of marri females—2,074 married males and 2,1 married females. There is almost an eq excess of married males in East India—2,5 married males and 2,437 married femal There is an excess of married males in Nort West India—2,326 married males against 22 married females. This is matched by son what smaller excess in North India 2,4 married males and 2,482 married females and Central India—2,463 married males a 2,483 married females.

Since there is no polyandry in East In the main explanation for these difference l been attributed to migration. It is probal that a good many missing husbands of So

ndia are earning a living in other zones or outside India while the wives are at home.

The fact of temporary separation of husbands and wives is brought out more prominently when the figures for villages and towns are considered. Out of 10,000 persons in all villages 2,338 are married males and 2,407 are married females. The excess of married females in villages is of the order of 69 per 10,000. Among 10,000 persons in all towns of India 2,429 are married males and only 2,105 are married females—an excess of 324 married males per 10,000.

Even in this respect there are wide variations between the zones. In South Indian towns the number of husbands (2·078) does not exceed the number of wives (2,124); while in towns of East India there are as many as 3,992 husbands and only 1,909 wives.

DIGESTION

The food we take is chemically of a very complex nature. Everybody is familiar with the distinction between simple sentences like elements and complex substances like compounds. In the compounds, atoms of various elements are bound together. The greater the number of atoms and the more intricate their arrangement, the more complex the substance is likely to be. Carbohydrates, fats and proteins, the various forms of food we take—are extremely complex compounds, and the main function of digestion is to break them down to simple substances which can be absorbed by the body.

Included in the organs of digestion are the mouth with its teeth, tongue and salivary glands, the food pipe, the stomach and the small and large intestines. From the large intestines the portion of food which is of no use to the body is passed out.

The saliva in the mouth is secreted by what are called salivary glands. The saliva has many functions. It cleanses the mouth and teeth, keeping them free from food particles, which may lead to the growth of disease germs. It moistens and lubricates the mouth and lips and keeps them pliable for articulation. Thus speech will become very difficult if the saliva dries up. By mixing with the food the saliva makes it more plastic, and, therefore, easier to swallow. It dissolves the food and it is this dissolving action which makes possible the sensation of taste. Above all it contains an enzyme called ptyalin. Enzymes are substances which speed up chemical processes which would proceed very slowly or not at all in their absence. The enzyme in saliva breaks down carbohydrates into sugar.

From the mouth, the food, masticated by the help of the teeth and made easier for swallowing by the action of the saliva, is pushed down the food pipe by the muscular action of the tongue. Through the food pipe it reaches the stomach.

The stomach secretes several digestive juices. Some of its glands produce a watery juice which contains a considerable amount of hydrochloric acid. This is necessary because the enzymes of the stomach can work properly only in a strongly acid medium. Rennin and pepsin are the two enzymes produced by the stomach. The former isolates the protein-content of milk so that it can be acted on by the latter. The latter can break down the proteins of the food taken in.

From the stomach the food passes into the small intestines, a long coiled tube. The intestinal juice contains many enzymes which break down carbohydrates, proteins and, to some extent, fats. The intestines also receive the fluid known as bile from the liver and the juice secreted by another organ known as the pancreas. The bile acts on the fat so that it becomes broken up into a large number of small globules. This increases the total surface of the fatty material exposed to further digestive action. This work is done by one of

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Intermediate in Arts:		
Part I		27·7%
„ II		50·0 „
„ III		41·6 „
Intermediate in Science:		
Part I		39·6 „
„ II		68·0 „
„ III		28·3 „
B.A.		
Part I		75·3 „
„ II		74·2 „
„ III		45·1 „
B.Sc.		
Part I		46·1 „
„ II		64·1 „
„ III		31·1 „
B.A. (Hons.) Preliminary:		
Part I		38·5 „
„ II		100·0 „
„ III		75·0 „
B.Sc. (Hons.) Preliminary:		
Part I		76·2 „
„ II		75·0 „
„ III		80·0 „
Engineering:		
I Year		59·8 „
II Year	Civil	63·4 „
	Mechanical	55·7 „
	Electrical	63·9 „
III Year	Civil	66·0 „
	Mechanical	43·7 „
	Electrical	60·0 „
Final Year	Civil	66·0 „
	Mechanical	43·7 „
	Electrical	60·0 „
I. Com.		
Part I		30·0 „
„ II		59·6 „
„ III		28·0 „
B. Com.		
Part I		40·0 „
„ II		53·5 „
„ III		22·0 „
B.Sc. (Textiles)	Final	50·0 „
B Sc. (Agriculture)	„	90·0 „
F.L. (Old Scheme)	„	Nil
F.L. (New Scheme)	„	50·8 „
B.L. (Old Scheme)	„	55·5 „
B.L. (New Scheme)	„	30·0 „
L.M.P.	I Year	58·0 „
	II „	50·7 „
	III „	53.2 „
	Final Year	78·0 „

(*Continued from page 5.*)

the enzymes in the juice secreted by the pancreas. Other enzymes in this juice break down proteins and starches.

Most of the absorption of the food occurs in the small intestines. The lining of this tube has innumerable finger-like projections which increase the surface through which absorption may take place. Within each of these finger like projections, is a small blood vessel and another vessel carrying the fluid known as lymph. The fatty substance passes into the latter vessel, while the break-down products of the other food substances pass into the blood vessel.

Water and salt are also absorbed into the blood here, though the greater part of water absorption takes place in the large intestines which is the part of the digestive tract following immediately upon the small intestines. From here waste material passes out of the body.

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CAN WE GET "RAM RAJYA" AGAIN?

Dr. V. B. Patankar, Hyderabad.

(*Continued from last issue.*)

Even after subjecting the public to so many hardships and worries, has the Government become rich? The Government is always loud in proclaiming that there is no money in the treasury. The subjects are every day degenerating economically and are poverty-stricken. I asked several respectable men about the present condition of the people; they are unanimous in their opinion that the condition is not even half of what it was 5 years back. We are, therefore, forced to conclude that the Government machinery is faulty somewhere. The tendency of the Government is to bring down the rich to the level of the poor. Why this degradation? Cannot the poor be raised to the level of the rich by giving them plenty of work, earning power and purchasing capacity by improving trade and industry? Why should Brahmins be brought down to the level of Harijans? Why should not the Harijans be raised to the level of Brahmins by giving them education, and improving them in all respects. Instead of blinding a man of his vision why not the blind man be given good treatment and given sight?

The present policy of the Government is to rob Peter to pay Paul. They are trying to enrich the poor by taking away the money of the rich, by promulgating unjust laws, and by exacting methods of taxation. The poor can never become rich by impoverishing the rich.

Our present experience only shows that all the increased emoluments given to the poor are being used for Cinemas, evil drinks and other unwanted evil luxuries leading to further degradation. The number of Cinema theatres increased in the past decade is nearly ten times than that of corresponding pre-war period. The enormous increase in Abkari Revenue is proof of the moral degradation. The Government should therefore aim at raising the standard of the poor by leading them to morality, honesty and hard work.

The moral standard and honesty are struck at the root by undue taxation and the unsuitable and exacting methods of their recovery.

The happy bloom in the face of youth seen 5 years back has now disappeared. If this chain of evils and burdens continues one need not wonder if a revolution starts in the near future.

Let us see how insubordination and destruction of the country takes place. See "Charak Sambita Canto 3rd, Janapada destruction Viman, Para 22-23." When the kings, or his Ministers or his officers begin to behave badly and trouble the subjects, do not protect their persons or property, and behave unjustly. Then the dependents, subordinates and the people and those engaged in service resort to injustice and immorality". God does not help such a country and thereby either there will be no rains or excess of rain or untimely rains. Winds do not blow pleasantly and lands do not keep fertile and trees and plants do not retain their vitamin powers and men leave their good qualities. Men become greedy, avaricious, angry and assume false greatness and begin to fight amongst themselves and with other people; use weapons and kill each other. In this way the whole country is destroyed. It is said that the king is the maker of life and happiness of the subjects too.

During the last 4 or 5 years the Government has passed so many laws that they were never passed before within such a short period in the life history of any country. More laws and more taxes are being introduced and they too will be confirmed as laws sooner, so our hope of getting Rama Rajya after the English had gone away has disappeared completely. Big officers are announcing to the public that the condition of the country is improving fast

The womenfolk sometimes plait the hair ose to their heads, comb out the ends and iffen them with grease, so that the hair forms thick bushy circle.

The lady does her hair only once or twice a ionth and she can't rest her head on a pillow ır fear of spoiling the hair-do, so she uses ıstead a small wooden stool hollowed to fit er neck.

In contrast to this, certain women in alicia, Ukraine, have their heads shaved and ear plaited silken wigs, while their husbands ort enormous round hats, each made from ıe tails of 13 weasels.

Small feet are considered beautiful in China ıd in primitive parts the custom of binding ttle girls' feet is still prevalent. At the age ; five every girl's feet are bandaged and the ındages tightened at intervals. They are ımoved when she is fourteen, when her feet 'e crushed beyond hope of further growth.

So, ladies, the next time you print in your ew corsets or have a restless night with your ırling-pins, don't kid yourselves you're suffering for your beauty—" you don't know hat real beauty-suffering is !

FOREWORD TO CRIME

Mr. Yukio Mishima, Japanese novelist and terary critic, said he would never again rite a foreword to any book dealing with ime.

Mr. Mishima wrote a foreword and recom-ended a book entitled "Robber's Diary" ritten by a reformed burglar.

A few days after the book was published a ırglar broke into his home and held the artled novelist up with a knife!

The thief told Mishima he was robbing him ' punish him for recommending a book which could lead many young people astray."

What about crime films boosted in news-apers ?

—PHILISTS

A famous London brewery is issuing a series of inn signs in miniature. Colour reproductions slightly larger than the old-time cigarette card, they picture the signs of famous and historic inns and taverns in Kent and Sussex. On the back is a potted history of the origin of the sign.

So far four issues of fifty signs each have been made, all available free of charge on application to Mine Host of each pub represented. The first three issues were made of metal, but cards have now been substituted.

These vest pocket miniatures have been eagerly snapped up by visitors to Britain from all over the world, and have even penetrated the Iron Curtain.

If the craze continues to spread a new word to define the collectors will be needed. Cigarette card fans are already known as cartophilists. Matchbox label collectors sometimes call themselves phillumenists.

Collectors of milk bottle tops are lacphilists. Enthusiasts who acquire slogans and public notices are called quiritophilists. And those who cannot resist bus, train, tram and air tickets rejoice in the name of tesseraphilists !

FLEXIBLE RULE

It was well after dusk when a citizen rushed into a registration office.

"It is too late for me to register to vote?" he asked registrar.

The worthy looked him over critically.

"That all depends," he declared. "What party?"

" ಸತ್ಯಮೇವೋದ್ಧರಾಮ್ಯಹಂ."

ಮೈಸೂರು ಸಿಟಿ ಮುನಿಸಿಪಲ್ ಚುನಾವಣೆ

ಲ ನೇ ವಾರ್ಡ್

ಮಹನೀಯರೆ, ಮಹಿಳೆಯರೆ,

ಈಚೆಗೆ ಮುನಿಸಿಪಲ್ ಆಡಳಿತವು ಪ್ರಜೆಗಳಿಗೆ ವರ್ಷವರ್ಷವೂ ಹೆಚ್ಚು ಹೆಚ್ಚು ಹಿಂಸಾತ್ಮಕವಾಗುತ್ತಿರುವದರಿಂದ ಇದನ್ನು ತಡೆಗಟ್ಟಲು ಪ್ರಯತ್ನಿಸುವುದಕ್ಕಾಗಿ ದೈವಪ್ರೇರಣೆಯಿಂದ ಈ ವಾರ್ಡಿನಿಂದ ನಾನು ನಿಂತಿದೇನೆ.

ಜನಗಳ ಕ್ಷೇಮಕ್ಕಾಗಿ ಮಡಿಯಬೇಕಾದ ಮುನಿಸಿಪಾಲಿಟಿಯು ಸ್ವಾರ್ಥ ಪರರ ದುರ್ವಿನಿಯೋಗದಿಂದ ಈಗ ಜನರಿಗೆ ಕಂಟಕವಾಗಿ ಪರಿಣಮಿಸಿದೆ. ಇದು ಶೋಚನೀಯ.

ಜನರು ಈಗ ಅನೇಕಬಾರಿಗಳಿಂದ ತಮ್ಮ ಓಟುಗಳನ್ನು ಸರಿಯಾಗಿ ವಿನಿಯೋಗಮಾಡದೆ, ಅಥವಾ ಮುಕ್ಯಾಲುಪಾಲು ಜನರು ಓಟಿಗೇ ಹೋಗದೆ, ಈ ಕಷ್ಟಕ್ಕೆ ಗುರಿಯಾಗಿದೀರಿ.

ಈಸಲ ನಡೆಯುವ ಚುನಾವಣೆಗೆ ತಾವುಗಳೆಲ್ಲರೂ ತಪ್ಪದೆ ದಯಮಾಡಿಸಿ, ತಾರತಮ್ಯವನ್ನು ನೋಡಿ ಓಟುಮಾಡಬೇಕೆಂದು ಕೋರುತ್ತೇನೆ.

ನನ್ನ ಗುರ್ತು ಮನೆ. ಅದಕ್ಕೆ ತಾವು ಓಟು ಕೊಟ್ಟಲ್ಲಿ ತಾವು ಕೊಡುವ ತೆರಿಗೆಯು ತಮಗೆ ಪ್ರತಿಫಲವನ್ನು ಕೊಡುವಂತೆ ಮಾಡಲು ಬದ್ಧಕಂಕಣನಾಗಿರುತ್ತೇನೆ.

ಬರುವ ಡಿಸೆಂಬರ್ ತಾ|| ೭ ರಲ್ಲಿ ಅಂಬ್ಲೆ ಅಣ್ಣೈಯ್ಯ ಪಂಡಿತರ ಗರ್ಲ್ಸ್‌ಸ್ಕೂಲಿನಲ್ಲಿ ಚುನಾವಣೆಯು ನಡೆಯುತ್ತದೆ. ತಾವು ತಪ್ಪದೆ ಬಂದು ವೋಟ್ ಕಾಗದವನ್ನು ಸುಮ್ಮನೆ ಮಡಿಸಿ **ಮನೆ** ಗುರ್ತಿನ ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ಹಾಕಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ತಮ್ಮಗಳ ಒಸ್ಕೈಸಿ,

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್., ಎಂ. ಆರ್.ಎಸ್.ಎಲ್,
ಸೈಕಿಕ್ಟರ್, ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥ ಪ್ರಕಟನ ವಿಶ್ವಸಂಸ್ಥೆ.
ಎಡಿಟರ್, "ರ್ಯಾಷನಲಿಸ್ಟ್",
ಪ್ರೆಸಿಡೆಂಟ್. ಮೈಸೂರ್ ಕೋಆಪರೆಟಿವ್ ಸೊಸೈಟಿ. &c.

BEAUTY

"One must suffer to be beautiful," says an d French proverb.

"How true!" sighs the modern girl who ates the stuffy hours spent having a "permaent" wave, aches after her morning exercises, id stifles under a face pack.

But she is well off compared with the "saur-lipped" ladies of certain East African ibes whose quest for beauty is far more painl than ours, writes *Reveille*.

Their lips are cut when they are children id small wooden discs are inserted. As they row up, larger and larger discs are placed in eir distorted mouths until they can hold inner plates in them. They have to live on lops.

Their men like them that way, and they an also be sure that tribesmen from other ibes will not be tempted to carry them off.

Women of other East African tribes beautify" their lips by having the upper lip erforated just below the nose and a hallow nobble called a "people" inserted. Others rick their lips and rub them with an irritant cause swelling.

Then there are the "giraffe-necked women" f Burma. At a tender age their necks are ncased in about half a dozen metal rings. s their necks grow, more collars are added ntil they have 20 to 30 rings—the more the ovelier.

The necks become so elongated and disocated that if the collars were removed the vearers would not be able to hold up their eads.

Ever thought of having your ears pierced? n Borneo and East Africa women do this in a ig way. When their ears are first pierced, a lug of wood is inserted. Later this is replaced by a larger plug.

Larger and larger grow the plugs until the ear lobes are so stretched that they hang down to the shoulders and the holes are so large that a closed fist could be passed through them.

The lobes are adorned with carved wood or stone ornaments, metal rings or paper rolls; now-a-days earthenware jam pots and cigarette tins are all the rage in some parts of Africa.

Nose ornaments are just as "popular as earrings in parts of India, Africa and Australia. A gold ring is passed through a hole in the nose. The hole may be big enough for a finger. Sometimes huge coloured studs are placed in pierced nostrils.

In New Guinea and the Solomon Islands men go into beauty rivalry with the women and wear great pointed sticks or tusks of the wild pig in their noses.

There can be little trouble from nagging wives in parts of East Africa, for the man likes his women with a hole bored through her tongue, adorned with a beaded brass ring.

Smooth cheeks, of which a European girl is so proud, would be a blemish in the Aleutian Islands, Alaska, where seal's whiskers are struck through a hole bored in each cheek.

In parts of South America feathers are put through holes in the cheeks.

All over Africa skins are "beautified" by scars. Elaborate patterns are cut deeply into the skin, char-coal or some other irritant is rubbed in to keep the wound open, and when eventually it heals the scar is left.

Among many African tribes hairiness is considered ugly and a hairy person is unable to find a mate, so each hair is plucked out individually by the root.

Abundant hair on the head is a fetish among the Sudanese. Their tangled mops cannot be penetrated by the fingers, so they carry a stick about a foot long pushed through their tresses, and when they itch, which is often, they just pull out the stick and scratch.

but our experience is to the contrary. Corruption has so much increased that the Government has appointed a Commission to go into the matter and probably, anti-corruption department has to be created soon. It will be a book if we write the methods of corruption.

Let us consider how much tax we pay to the Government in the least. The calculation given below may not be true in accurate figures but roughly it can be taken as true. The Central Government's income is about 400 crores by way of taxes, 700 crores by way of provincial Governments' income by taxes and more than 100 crores by way of all local boards, Gram Panchayats, and Municipalities in India and the total is above 1200 crores of rupees per year, and this amount is paid to the Government as taxes by 35 crores of people of India. So every man pays Rs. 34/- as tax and as per book of statistics by Mr. Ray the average income of each man is Rs. 252/- out of which Rs 34/- are gone, so they are left with Rs. 218/- per year or Rs. 18/- per month for every man, that shows ½ population is half starved or ¼ fully-starved!

How long are you to continue this pitiable condition of the country? Namdar C. D. Deshmukh says that the rates are going down but the experience is in inverse proportion. During the past few years the Government is after middle class people and they have succeeded in grinding them and indirectly the condition of the farmers and labourers is improved to some extent. Mr. Vaikunthlal Mehta, a member of the tax committee confirms the same view point and they want to help middle class people. Why is the Government doing experiments or are they puzzled or puffed up? Is it because they got India without remuneration? By passing tenancy act the lands are going into the hands of tenants or to Bhoodan Yagna of Vinoba Bhave? Inams and Jagirs are taken away forcibly by giving a very small remuneration or none. All these affairs show that our Government is on the last border line of Socialism but has not begun Communism of Marx. There is no wonder in the hope that it will enter Communism soon.

After giving such a detailed account of ou country may we suggest any remedy, bu before doing so let us purview the past history

1. Prithviraja, the 1st King of Bharat too 1/6th of the income.

2. In times of Bharat, Dharmaraja too 1/6th of the net income from poor as well a rich.

राजा षड्भागमादत्ते सुकृतादुष्कृतादपि । अग्निपुराणम्

3. Raghurajas also took 1/6th of net incor as per Kalidasa's षष्ठांशमुर्व्या इव रक्षितायाः ।

(These are written in many places in Ragh vansha poems).

4. Manu said only 1/6th or 1/8th or 1/12 tax, should be taken as per condition of t land.

5. At the time of Asoka, it is written the famous Rumendon Pillar that the Ki should take 1/8th of income.

6. Chola Kings took 1/6th—Sher Shah t heavy taxes from the public; they levied ta on houses, horses etc.

7. The Kings of Vijayanagar took he taxes from the public they levied taxes houses, horses etc.

8. It is said in Quran that the Kings sho not take more than 1/10th but Akbar took 1/ though Abul Fazal has written in his t Aini Akbari that the kings in Iran, Tur and Toran took one-fifth, one-sixth, and tenth. Aurangzeb levied many taxes of wh Zazia is famous.

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

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THE GAYATRI JAPA

According to the Hindus, man is that being whose mind is evolved to such an extent as to utilise one's intellect and discriminate between good and evil. Mind is full of rajas or activity, the Hindu psychology asserts, and it is constantly being pulled upwards by intellect or gnosis, whose quality is Sattwa, and downwards by passions and instincts born out of ignorance and predominated by tamas.

Thus mind whose natural quality is rajas, also exhibits a set of two opposite qualities viz., sattwa and tamas. This is the basis for the occult knowledge of the Hindus which explains the co-existence of the Devas and the Asuras in the occult world and the good and evil in this material world which again make the persons in this mortal world good or bad.

When the mind of an individual operates under the influence of the sattwic forces from above, he becomes a Deva, while on the other hand when one's mind operates under the Tamasic influence, he becomes an Asura. Thus, according to the Hindu occultists, every human being is at once a Deva and an Asura, and the main aim of every individual during his sojourn in this world should be to strive hard to become more and more a Deva and less and less an Asura, by suppressing the tamasic influences which incessantly try to get hold of the mind and make it dance to their tune.

This tug of war between the Sattwic forces (the Devas) and the Tamasic forces (the Asuras) that goes on in every individual's mind acting through the physical body (the world of action) is what is signified in the great Puranas of the Hindus.

The churning of the ocean by the Devas and the Asuras is nothing but the "adhibhoutic" (material) aspect leading to the "adhidaivic" aspect or the occult truth of the war between the Sattwic and the Tamasic forces in the mind. The various things—good and bad—such as the moon, the Goddess Lakshmi, great poison and the nectar are nothing the results of the mind's actions under in ences of the sattwic Devas and the tam Asuras.

Again the great Mahabharata war fought the battlefield of Kurukshetra or Dhar kshetra and resulting in the Gita, the gr of the Hindu teachings to the world, ha same adhidaivic or the occult aspect to exp the constant pull on the mind in oppo directions, and the effects of the mind's acti under such influences on the physical body.

The rishis of old knew this universal tr and in order to assist the individual in onward progress by making him more more a Deva in this birth, have prescribed various samskaras. The pre-birth samsk give one a physical body which could m easily be influenced by the sattwic forces t by the demoniac or tamasic influences. Si larly, the second set of samskaras perfor by the parent during the child's infancy early boyhood, prepare the vital body so as be attracted towards the daivic influences r than to the asuric influences.

Now, the third set of samskaras commen with the Upanayana in which the boy is in ated into the greatest of all the mantras, *Gayatri Mantra* and is shown the way align himself with the Devas and thus bec an instrument of the Supreme. For, it be seen from the *Gayatri Mantra* pro that one addresses to the beings in the th worlds with which the three outermost shea of his body are connected.

The physical body or the Annamayakosa one's body is connected with the correspond sheaths or kosas of each of the other being the universe, forming the Bhuloka. Pranamaya Kosa of the individual is simil connected with the corresponding sheaths the other beings, forming the Bhuvarloka.

(*Continued on page 6.*)

CAN WE GET "RAM RAJYA" AGAIN?

III

Dr. V. B. Patankar, Hyderabad.

(*Continued from last issue.*)

9. The Marathas of the Maharashtra levied avy taxes and they imitated the Mohadans and Vijayanagar Rulers. They levied xes on betel leaves, Beta Begari, Paiposhi, ejwani, Mohim Patti, taxes on ghee, oil, etc., ran patti, camel patti, horse patti, ox patti, d even mango patti. The people got disisted and the great Shivaji Maharaj also w that he could no longer continue his rule ainst the wishes of the disgusted people, oubled by the methods of recovery and the rden of taxes. Shivaji was not learned in conomics as our Finance Ministers today e, still he realized that he could not rule er them (discontented subjects) so he quested his Minister Annaji Datto to find it a remedy, which was suggested at one-ird or 33 per cent in one lot. Shivaji would t yield to less than 40% as those days of arathas were involved in fighting the enemy; f. Sadar Bakhar, page 73, administration Marathas, by Sen 1923-edition.

10. The Peshwas took taxes on the land by serving the condition of the crop which was anging year after year. In addition they ied heavy taxes such as House tax, measure x, marriage tax, remarriage tax, tax on ffaloes, kothwali patti, jungle patti, pasture x etc. In addition they got one-forth tax us Sir Deshmukhi from the Nizam and ppu and the Rajputs of Bundelkhand. The xes were collected by the Patils and Kulrni, who had the fear that if they exacted o much many complaints would arise and they took less the Government officials ould punish them, thus there was a check on em, so they could not do wrong things, yet e people were disgusted. When the English came with only a small army they could conquer the country as the people were easily won over with reliefs. They fixed the land revenue assessments, abolished several burdensome taxes and peace was established. People joined them with pleasure because they had not to offer bribes to the officers, who were honest and disciplined. After long period of struggle and disgusted life they were once again happy. But later, when the English began to behave badly, enforced laws and taxes which were against the wishes of the people and irksome to even honest and peaceful citizens they could not rule any longer. They silently walked out of the country like clever men, leaving the country in the hands of inexperienced semi-politicians who have grown like mushrooms and who daily give advice to others but do not act themselves!

11. Now Congress Government has come in power and they have passed so many laws and levied so many taxes and the methods of recovery have exhausted the people, mentally, economically and physically to such an extent, that the result of such an administration can easily be imagined if we study the above mentioned history.

Now let us consider whether there are any remedies to improve the situation. To begin with, what I am going to suggest may be construed thoughtless by the Government officers as many people in power are England returned and foreign educated and they have very often foreign ideas in their minds, not only high-flown views but affected with petty imitations such as tight tie round the neck or putting socks with garters in the month of May and they have learnt even cleaning buttocks with paper after motion, and for this reason all laws and taxes are also imitated here. Our authorities forget that we are 100 years backward and the present system of democracy will not work as more than 90% people cannot put even their signature. We must give thought

(*Continued on page 5.*)

The Rationalist

WONDER

Have you ever analysed the charm of childhood? Half the secret is that children can still wonder. Do you want to remain young? Learn to keep wonder in your life. Life without wonder is hardly worth living.

All philosophy, said Socrates, began in wonder. Why was man not content to eat and drink and breed like other animals? Because he wondered, because something inside him tortured him with the desire to know.

In his early and dim awareness of God, primitive man was conscious of Someone high and eerie, and this consciousness both daunted and fascitated him. It said to him, "Come hither" and "Stand back." Both—and both together. No honest thinker went in search of God who knew beforehand whether it is more terrible to see the One before Whom the angels veil their faces or to learn that man is all alone in this mysterious universe.

So it is with scientific research. Curiosity is still its great dynamic. Said Einstein: "The most beautiful thing we can experience is the mysterious. It is the source of all true science."

There are people all over the world eating their hearts out to travel and see wonders which are far away, yet most of them are blind to wonders near at hand. In familiar events of the familiar world about me, which I dismiss as utterly trifling, Shakespeare would find the material for a play.

How can one keep wonder in life?" Is there any mental strategy for seeing all things with mystery and the morning dew upon them?

To keep wonder in my life I constantly go back in thought to the moment when I first heard a quite wonderful thing. One day long ago I called on a friend and learned that his young son had made a "wireless set." Would I like to listen? I would, never having heard a radio. But what would I make of those dots and dashes? I smiled benignly on the youngster while he awkwardly placed the earphones on my head and began to fidget with what he called the crystal.

Then it came—a burst of music! I stared at the boy in incredulity. And I have recalled that incredulity a thousand times since. When I pause now before turning the knob and think myself back to the pre-radio days, the breath-taking astonishment of broadcasting breaks over me anew.

Here is another device I use to preserve my sense of astonishment. I have five senses unimpaired. Whenever I think of being deprived of one of them, I awake freshly to the wonder of having it. Deafness? I put all my mind in my ear and wonder at the marvel of sound: the hum of the bee, the purr of a great engine, the subdued murmur of household chatter. Blindness? I shut my eyes awhile and then open them to the sun and the shadows, the rolling countryside, the smile at the corner of my wife's mouth.

Foster your capacity for wonder. Stand and stare at the sea, for instance. It is one of the great refuges of the mysterious on this earth. It is six miles deep in places and who can doubt that it hides creatures never seen by man? The sea serpent, of course. And what else?

Foster wonder—at the world, at yourself at humanity, at the Deity. Chesterton said "The world will never starve for wonders—only for the want of wonder!"

W.E.S

(*Continued from page 3*)

to the past history of 5000 years of our country, our climate, our mode of living, the vast expanse of our country in comparison to England, our old systems of religious behaviour and the present changes that have come after English rule of 150 years. I suggest democracy should start in villages first. I am giving here only points of thoughts which may be revised by more thoughtful persons.

First for arrangement, for the present, keep on the villages, taluks, districts, presidencies as they are. Return the lands of Patil Patwary to them as before for the service they rendered to the village; appoint a grampanchayat for each village. The members of panchayat should be six, elected by the village, the member of the panchayat should possess the following qualifications.

He must be above 50 years of age, must possess not less than Rs. 10,000/- estate. He must be a matric or equivalent. He must be a reader of newspapers and whose past reputations are good and is desirous of public service. Election should be made every 3rd year. The Panchayat will decide all the disputes of the village and they will supervise the work of Patil and Kulkarni; they will fix taxes of the villages in one lump-sum as per net income and Kulkarni will keep the account. They may be paid monthly, quarterly or six monthly, as premiums of the insurance. The tax should be collected from poor as well as rich. Appeals may be made to District and High Court etc.

Once the tax is paid no other tax should be collected and complete freedom of his income should be allowed. 1/6th of the tax should be utilized by the grama panchayat for the village and 5/6th for the Central Treasury. From 5/6th the Centre should manage, medical, health, water, railway, post, foreign relation, telegraphs, broadcasting, military etc. More than 90% population is in villages and so this sort of Democracy must be started in villages. In cities wards of 3 or 4 thousand population should be made and be treated on the same lines as villages.

If this is done every man will enjoy freedom and Rama Rajya will prevail all over, trade will flourish, but Government should not take any trade in their hands. People should be given the chance of showing their skill.

The following 11 points should be brought in action:

1. To collect tax in one place only in one lump.

2. To appoint gram panchayat and start democracy in village.

3. All people between 18-24 should have compulsory Military education given by Military people, free of remuneration.

4. To lessen expenditure on Cement roads, on rich living of Ambassadors in foreign countries, and salaries of highly paid officers.

5. To give training of family planning as per experiments of Dr. Henderson and Dr. Ogino by natural methods.

6. Full freedom must be allowed to trade and industries.

7. Encourage Agriculture and take tax from farmers in form of corn, and to open fair price shops in every village.

8. There ought to be one language in India in all Government offices.

9. All laws must be one and the same such as in excise.

10. 28 States to be converted into 12 or 14 only.

11. Sanskrit language of 5000 years, in India, should be encouraged *but Hindi may continue for the present.* Sanskrit is not difficult to learn. It is much easier than English. Tangavalu of Madras talks English just as Bengali or Bihari talked Sanskrit till recently. To talk requires practice. Small boys of Gurukula talk Sanskrit. There is no

other language on the face of the earth in which dictionary is written in verses which can easily be learnt by-hart. We cannot loose that treasury of knowledge stored during the last 5000 years That stored knowledge in Sanskrit is like burried wealth underground. The cause of this is that our Government *has continuous attraction towards England and America.*

If we succeed in making arrangements stated above our demerits feared by our people will disappear. People will have scope to show their ability, and freedom will dawn. Honesty will be steady and we shall get chance of enjoying Rama Rajya again.

Oh Almighty! can you tell us whether it is written in our fortune to have Ram Rajya again? Oh, I bow down to Time and Fate!

THE TEST

How do you like our new neighbour down the street?" asked Mrs. Brown of Mrs. Black.

"I really know very little of her," replied Mrs. Black, "but I do know that she's never moved in good society."

"But how can you be so sure of that?" questioned Mrs. Brown.

"Very simple," was the reply: "She shakes hands as if she really meant it."

THE YOUNG FOOL

The wealthy, self-made man visited his minister to express his concern over his son-in-law.

"I'm worried about the boy," he confided. "All day long he does nothing but read, study and pray."

"But I see nothing wrong in that," protested the minister. "I do that myself."

"I know," replied the doctor, "but this young fool takes it seriously!"

(*Continued from page 2.*)

the same way, the Manomaya kosa of the individual is connected with the Manomaya kosas of other beings to form the Swarloka.

The boy who has had the first two sets of samskaras attracts more the daivic or divine influences towards his physical and vital sheaths and in order to charge his third kosa—the Manomaya kosa—the mind, he is asked to do the Gayatri upasana after being duly initiated in the *Gayatri Mantra* in his Upanayana.

While repeating the *Gayatri Mantra,* one is asked to tune his physical, vital and mental bodies to such a degree as to make them vibrate in accordance with their counterparts which are fully influenced by the devas. By articulating the mantra, he attracts the sattwic influences operating in the Bhuloka, by doing the japa with shraddha and fervour his vital body attracts all the daivic influences operating in the Bhuvarloka, and while dwelling on the meaning of the mantra his mind is more attuned to that part of the Universal Mind—the Swarloka—which is completely under the control of the sattwic or daivic influences. Thus by regular practice, one is able to purify and strengthen his physical, vital and mental bodies and charge them with divine energy.

This is not all. He does the greatest service to humanity as while doing the *Gayatri Japa,* he mentally addresses to all the beings in the physical, vital and the mental worlds,—the Bhuloka, Bhuvarloka and the Swarloka—and suggests "May we meditate upon the primordial force—the Bhargas—which is behind the Sun, from whom life energy flows forth towards all beings! May He use us as his instrument and operate through us!"

This is a forceful suggestion which is carried to all the beings in the universe and acts upon the physical, vital and mental bodies of all of them, including the individual who does the japa, and makes them attract more of the daivic influences and make them servants of God and not of Satan!

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫುಡ್ ಕಮಿಷನರ್.

ಮತ್ತು

ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತದ ತರುವಾಯ)

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ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಶಂಕಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಚೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಅವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬–೦–೦.

Review in the "Hindu", Madras:

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"The authors have made their survey of the philosophical schools and thought-systems as exhaustive as possible, ranging between the oldest Vedic chronology and contemporary times. The first part of the work contains two sections devoted to an examination of pre-Buddhistic and post-Buddhistic schools or systems respectively. The Vedic and Upanishadic thought predominates in the former. The well-known Darsanas find a place in the latter.

The second part is devoted to harmonisation of the different systems, The different systems are also examined in the light of latest scientific knowledge and conclusions, and vis-a-vis, the modernist developments rendered possible by laboratory sciences and discipline. The authors have kept close to the standard classics and authoritative sources, it is a pleasure to acknowledge, in the course of their long, historical, critical, and constructive survey.

The authors are unreservedly to be complimented on their brilliant work."

Most useful and valuable book with benefit."

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MEMBER, ROYAL SOCIETY OF LITERATURE, ET. ERR., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39,
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdo looking at another I told myself that virile vigour of expression shows him to be a m at the prime of life; and looking at still another I thought that only a boy of twen one could be so absolutely sure about anything! Which is right? Why don't authors their pictures in their book so that one might turn to the pages when puzzled?"

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THE RATIONALIST

A Weekly

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THE CIRCULATORY SYSTEM

Most of the absorption of the food we eat takes place in the small intestines but the vast majority of the cells of the human body, which depend for their nutriment on the food so absorbed, are situated far from this particular region. The nutritive material has, therefore, to be transported to them. This function is performed by the blood which is continuously circulating in the body.

Though it is a matter of general knowledge today that blood circulates throughout the body, this truth was not known till William Harvey published his epoch-making findings in 1628. Before this date, it was thought that the food material absorbed from the intestines was transported to the liver, where it was converted into blood. This blood was conceived as not circulating but simply ebbing and flowing in the veins.

A substantial proportion of blood consists of watery fluid. In this fluid are dissolved the nutritive materials which the cells need for energy production and growth. The blood circulates throughout the body via blood vessels of different types which form part of the circulatory system. The central organ of this system is the heart. The heart is a pear-shaped organ of the size of a man's fist, weighing about half a pound and is located in the middle of the chest. It is divided by muscular partitions into four chambers, two being called the Auricles and two the Ventricles. The arrangement is that there are one Auricle and one Ventricle on the left side of the heart and similar two chambers on its right. Active without intermission, the heart usually beats 70 to 80 times a minute, pumping out two gallons of blood. A portion of the blood goes to the lungs for purification and the rest goes to the body to supply its nutritive material. The right side of the heart sends blood to the lungs while the left drives it into vessels called arteries. The arteries break up into smaller and smaller vessels as they extend further and further away from the heart and ultimately they pour the blood into minute hair-like vessels called the capillaries. These form a network in all the organs of the body and then reunite and pour the blood into the veins, whence it is returned to the heart. Thus the blood gets back to where it starts from and the process goes on unceasingly till life draws to a close.

The intricate network of the blood vessels can be compared to a very well developed inland canal system by which valuable products are transported from the producing centres to the areas which need them most, and waste-materials are carried away. The driving force behind the flow of blood is the pumping action of the heart. The daily energy involved in this work is sufficient to raise a man of average weight to a height of about 450 feet. The onward flow of the blood in the arteries is, as will be obvious, caused by the pumping heart, and its backflow in it and the arteries is prevented by the elastic valves provided by nature in them. The valves allow flow of blood in the onward direction only.

The blood never actually gets into the tissues of the body, except in some disease or after an accident. The capillaries are surrounded by what is called the tissue fluid. The water in the blood with its dissolved substances oozes through the thin walls of the capillaries into the tissue spaces. The tissues are kept bathed in fluid thus derived from the blood. But the blood cannot afford to be continuously losing fluid. Therefore this fluid is collected by what are known as the lymphatic vessels, which are like the blood capillaries, and drained into larger and larger vessels which ultimately empty into two large veins. These veins pour the blood back into the right side of the heart. Thus the fluid given to the tissues is restored to the circulating system.

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One leading official summed up the general attitude when he said: "We must not be sentimental about this social evil. Beggars' takings are fantastic. They think they have had a bad day when they take home only 70 to 80 guilders, (Rs. 90 to Rs. 105)."

This works out, excluding Sundays, at about 2,030 guilders (Rs. 2,600) a month, or the equivalent of a Dutch Minister's salary—and all untaxed.

Police checked a few of the 15 or 16 "regulars" who until a few weeks ago, squatted on pitches in The Hague.

One of these unkempt pathetic-looking figures was seen to receive 103 gifts from passersby in 20 minutes.

The wife of another had a fur coat and enjoyed domestic help in the home.

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Others were found to come into The Hague every day by train from such places as Amsterdam and Rotterdam. The Hague was the last profitable begging centre in Holland, because Amsterdam and Rotterdam had already swept vagrants from the streets.

Police find it difficult to explain why this city proved so lucrative, "Perhaps the people here are just exceptionally generous," a chief inspector said.

One woman, they found, claimed to be paralysed one day, and displayed a board saying she was blind the next. Another claimed blindness, but frequently spent his evening drinking and playing "klaverjas," a popular Dutch card game, in church.

He was' in fact, partially blind, but his eyesight was good enough to see the cards. Frequently, police, said, this individual would be seen late at night, staggering home under the influence of drink, accompanied by two or three women.

Wining and dining was, in fact, the most popular way of spending the money collected during the day.

Several Hague beggars would make an annual excursion to the well-known carnivals in the south of the country.

Dutch police and officials stress that begging is quite superfluous in the Netherlands, where highly-developed social laws take care of every class of citizen.

CRY OF 92

Mrs. Cecilia Harris, of Cleveland, is unhappy. She hasn't enough to do—and she is lonely. "I don't like to sit by myself doing nothing all the time," she said mournfully at her recent birthday celebration. "Maybe their's a nice, intelligent man who is looking for a wife?"

This cry from the heart, comes from a 92-year-old widow. She has been married three times and has survived half of her twelve children!

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YOUR EYES AND EARS

All over the world to-day, wherever something is happening that you ought to know about, there's a man watching and listening... for you.

He crouches in the mud of the battle-field. He sits in the great halls where laws are being made. He's in factories, on farms, in laboratories and hospitals, at the scenes of crimes and at the bar of justice. No event that concerns you, whether across the street or across the ocean, takes place without his being here....watching and listening for you.

When he has seen it, he will write down in plain English just what happened. Tomorrow you will read it in the paper—a true account, story you can believe, by a reporter.

What is he like, this man who is your eyes and ears round the world?

"He is not very different from you. He has your kind of income, lives in your kind of house, drives your kind of car, has your kind of ambitions for his family. He grew up in the same towns, went to the same schools, read the same books, listened to the same sermons. So he came to feel as you do about the importance of truth.

Older men taught him the reporter's special skill. He learned to tell an opinion from a fact. He learned the difference between public interest and private curiosity. He learned to report the words of an enemy as accurately as those of a friend.

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There are countries today where it is forbidden to keep your eyes open and to tell others what you saw. Such countries have no true reporters.

So tonight, when you pick up your newspaper, think a good thought for the man who went out with paper and pencil and reported the facts. As long as he is free to ask questions, you are free! As long as his eyes are open, so are yours!

THE CHILDREN OF CARMEL

"I've noticed," said postmaster Stan Cornish "that kids who go through school carrying off all the prizes often become failures in life."

"You're right," said banker Layland Ryder, and his face grew thoughtful.

Within a few days, in the little town of Carmel, near New York, they had roped in the local doctor, Will Kelly. "Will you take a lad into your surgery for a few hours a week and teach him what you can in return for his services?" they asked. The doctor consented.

Within a few hours the librarian, the local garage, the printer, the butcher, an insurance company, and even the chief engine-driver on the local railway had been linked up with an idea that experts say may affect education methods and children everywhere.

The youngsters of Carmel were asked to write down their ambitions. From those who were serious about it came a swift and interesting response. To-day, the children of this go-ahead town do just as they like. When they've made up their minds what they want to do, they're given a chance to do it!

Instead of sitting blankly at a desk, for instance, Billy Watkins is to be found ham-

mering away on an anvil in the local crafts blacksmith's shop. He is going to be a mechanical engineer. Another boy, with ideas about driving fast cars, puts in several hours a day at the garage.

Young Stephen Rodd, fifteen, has even helped to bring a baby into the world. He was chosen to assist Dr. Kelly. He fainted the first time he saw blood. "Do you still want to be a doctor, Steve?" he was asked. "More than ever," the lad replied—and Carmel's new education committee knew they had not made a mistake.

Steve began by helping the doctor in his laboratory and tying bandages. One day there came an urgent maternity call. The doctor was out, but Steve, thrown on his own initiative, took the instruments he knew he would need. When the doctor himself arrived, mother and child were doing well!

John Rennie, aged ten, wants to be an engine-driver, so every now and then he is taken for a run on the local line and is allowed to drive the locomotive.

STATISTICS

The lecturer was ranting on his favorite subject—the evils of tobacco.

"Carefully compiled statistics," he asserted, "demonstrates that every cigar a man smokes shortens his life by three days, and each cigarette by a week."

A man in the audience rose to inquire "Are those statistics accurate?"

"Absolutely accurate, sir," declared the lecturer, "Why?"

"It is quite important to me," replied the man, "for if they are accurate, I've been dead some 287 years!"

A TIP

Chief Minister C. Rajagopalachari has a tip to those who need donations for institutions from the well-to-do in the society. He advises them to make full use of the Estate Duty Act.

His simple but effective method is: "You go and approach men, and draw their attention to the Estate Duty Act. Tell them that if they leave huge property and die, Government will take charge of a major portion of it. Tell them also 'it is not a good measure but it has been enacted. We are not responsible but only the Government. Anyway, it is now the law of the land'. Ask them, what use will it be in leaving behind the property for Government to take over?"

Rajaji is optimistic of the result. He is also confident that more rich men would hereafter come forward to do 'dharma' voluntarily, knowing that what they leave behind will be taken possession of by Government.

He, therefore, wants those who need money for public institutions doing great service, to benefit by the Estate Duty Act, by making a proper approach to those who can afford to make donations.

Rajaji gave this tip recently to the authorities of the Madras Corporation running the Ashok Vihar. "You are bound to succeed," he confidently told them.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
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Life of Saint Anantarya. in English and Hindi.	1—0—0.

THE UNEMPLOYED

The Union Government which is conducting a Sample Survey of unemployed and under-employed in all the states will, for the first time, collect statistics in respect of these from about 100 villages in Madras and Andhra States.

From September this year, the Union Government has undertaken a "Sample Survey of unemployed and under-employed" for the whole of India in 53 towns of different sizes, 960 villages and also for the four big cities, that is, Madras, Bombay, Calcutta and Delhi.

A preliminary report on unemployment prepared by the West Bengal Government is being studied by the Planning Commission. The Union Government has prepared a questionaire which, among others, seeks information pertaining to economic status, educational standard and the marital status of the unemployed.

It has also questions relating to the mobility of labour, the duration of employment held in the past and if there had been any change in the employment of the individual.

The questionaire also seeks information on under-employment and the reason for it.

There are other interesting questions such as the nature of the employment the un employed will wish to take, the income that he expects and also if he is prepared to go to the villages and take part in the National Extension Service or any other service.

While in other States a house-to-house visit is made for the collection of information on the questionaire, in New Delhi alone it is compiled through the Employment Exchange.

In Madras and Andhra States, survey and statistics have been collected for four big towns, i.e., Tiruchi, Palghat, Mangalore and Kakinada.

The Union Government which will thus gather an over-all "economic picture" of the unemployment situation in all the States in India is expected to make this an annual feature, it is reliably learnt.

MARRIAGE

The Physician terms marriage an inverted fever which begins with heat and ends with cold.

The Chemist calls it a simple affinity.

The Druggist, a cooling powder.

The Lawyer, a legal contract.

The Merchant, a speculation, as often unlucky as not.

The Poet, a romance which passes through several editions.

The Actor, a tragi-comedy which is always applauded by the public.

The Musician, a concert in which love plays the flute, the children the Pandean pipes, the neighbours the trumpet, and the husband the solo cornet.

The Soldier, a campaign which sometimes extends to a seven years' and sometimes to a thirty years' war.

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HISTORY OF MYSORE
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"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

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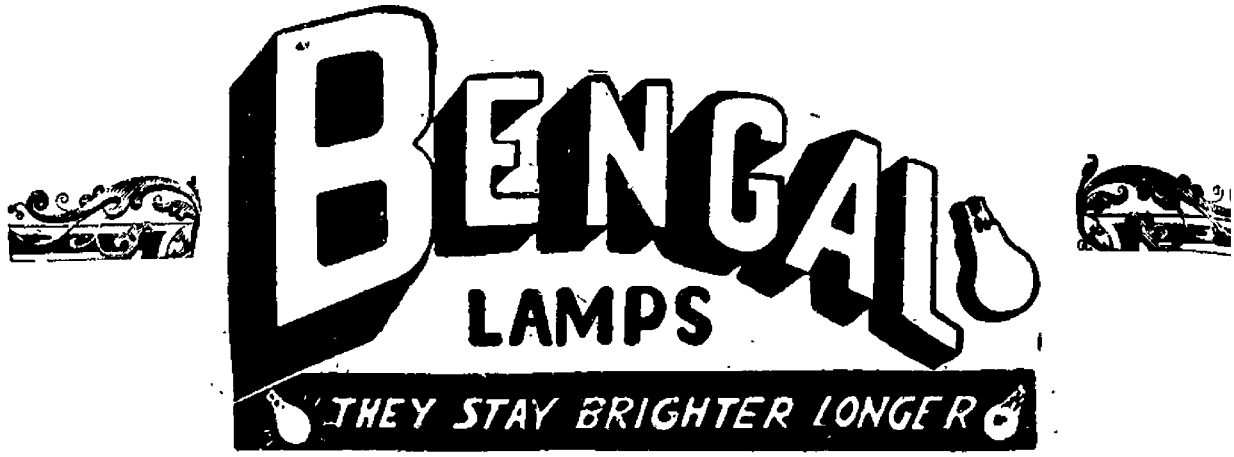

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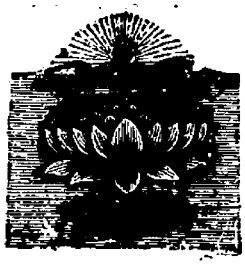

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Within a few hours the librarian, the local garage, the printer, the butcher, an insurance company, and even the chief engine-driver of the local railway had been linked up with the idea that experts say may affect educational methods and children everywhere.

The youngsters of Carmel were asked to write down their ambitions. From those who were serious about it came a swift and interesting response. To-day, the children of this go-ahead town do just as they like. When they've made up their minds what they want to do they're given a chance to do it!

Instead of sitting blankly at a desk, for instance, Billy Watkins is to be found han

nering away on an anvil in the local crafts blacksmith's shop. He is going to be a mechanical engineer. Another boy, with ideas about driving fast cars, puts in several hours a day at the garage.

Young Stephen Rodd, fifteen, has even helped to bring a baby into the world. He was chosen to assist Dr. Kelly. He fainted the first time he saw blood. "Do you still want to be a doctor, Steve?" he was asked. "More than ever," the lad replied—and Carmel's new education committee knew they had not made a mistake.

Steve began by helping the doctor in his laboratory and tying bandages. One day there came an urgent maternity call. The doctor was out, but Steve, thrown on his own initiative, took the instruments he knew he would need. When the doctor himself arrived, mother and child were doing well!

John Rennie, aged ten, wants to be an engine-driver, so every now and then he is taken for a run on the local line and is allowed to drive the locomotive.

STATISTICS

The lecturer was ranting on his favorite subject—the evils of tobacco.

"Carefully compiled statistics," he asserted, "demonstrates that every cigar a man smokes shortens his life by three days, and each cigarette by a week."

A man in the audience rose to inquire "Are those statistics accurate?"

"Absolutely accurate, sir," declared the lecturer, "Why?"

"It is quite important to me," replied the man, "for if they are accurate, I've been dead some 287 years!"

A TIP

Chief Minister C. Rajagopalachari has a tip to those who need donations for institutions from the well-to-do in the society. He advises them to make full use of the Estate Duty Act.

His simple but effective method is: "You go and approach men, and draw their attention to the Estate Duty Act. Tell them that if they leave huge property and die, Government will take charge of a major portion of it. Tell them also 'it is not a good measure but it has been enacted. We are not responsible but only the Government. Anyway, it is now the law of the land'. Ask them, what use will it be in leaving behind the property for Government to take over?"

Rajaji is optimistic of the result. He is also confident that more rich men would hereafter come forward to do 'dharma' voluntarily, knowing that what they leave behind will be taken possession of by Government.

He, therefore, wants those who need money for public institutions doing great service, to benefit by the Estate Duty Act, by making a proper approach to those who can afford to make donations.

Rajaji gave this tip recently to the authorities of the Madras Corporation running the Ashok Vihar. "You are bound to succeed," he confidently told them.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya. in English and Hindi.	1—0—0.

THE UNEMPLOYED

The Union Government which is conducting a Sample Survey of unemployed and under-employed in all the states will, for the first time, collect statistics in respect of these from about 100 villages in Madras and Andhra States.

From September this year, the Union Government has undertaken a "Sample Survey of unemployed and under-employed" for the whole of India in 53 towns of different sizes, 960 villages and also for the four big cities, that is, Madras, Bombay, Calcutta and Delhi.

A preliminary report on unemployment prepared by the West Bengal Government is being studied by the Planning Commission. The Union Government has prepared a questionaire which, among others, seeks information pertaining to economic status, educational standard and the marital status of the unemployed.

It has also questions relating to the mobility of labour, the duration of employment held in the past and if there had been any change in the employment of the individual.

The questionaire also seeks information on under-employment and the reason for it.

There are other interesting questions such as the nature of the employment the unemployed will wish to take, the income that he expects and also if he is prepared to go to the villages and take part in the National Extension Service or any other service.

While in other States a house-to-house visit is made for the collection of information on the questionaire, in New Delhi alone it is compiled through the Employment Exchange.

In Madras and Andhra States, survey and statistics have been collected for four big towns, i.e., Tiruchi, Palghat, Mangalore and Kakinada.

The Union Government which will thus gather an over-all "economic picture" of the unemployment situation in all the States in India is expected to make this an annual feature, it is reliably learnt.

MARRIAGE

The Physician terms marriage an inveterate fever which begins with heat and ends with cold.

The Chemist calls it a simple affinity.

The Druggist, a cooling powder.

The Lawyer, a legal contract.

The Merchant, a speculation, as often unlucky as not.

The Poet, a romance which passes through several editions.

The Actor, a tragi-comedy which is always applauded by the public.

The Musician, a concert in which lover plays the flute, the children the Pandean pipes the neighbours the trumpet, and the husband the solo cornet.

The Soldier, a campaign which sometimes extends to a seven years' and sometimes to a thirty years' war.

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Modern Review, Calcutta.

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UNIVERSITY EDUCATION

H. H. The Maharaja of Mysore, in the course of his address, inaugurating the 7th Quinquennial Conference of the Inter-University Board on the 22nd instant, made the following pregnant observations:

It is the primary concern of a university to maintain the highest standards in teaching, in examinations, in research and in character and conduct. The success of a university is to be judged both by the type of graduates it turns out and by the contribution it makes to the sum of knowledge and wisdom. We have certain misgivings as to the adequate discharge by our universities of these two-fold functions of educating its members and advancing the frontiers of knowledge. A degree should really be what it purports to be, a hall-mark of excellence connoting a high standard of moral achievement and scholarly accomplishment.

The University Education Commission, the Secondary Education Commission and the Union Public Service Commission have again and again stressed the fact that the average standard of our academic teaching and examinations are low and are threatening to go lower still. It is even asserted that an average graduate of an Indian University is not much better that a matriculate of a British University. The tragedy of the situation is that before our very eyes our standards are deteriorating, and the immediate problem is not one of development but of conservation of what has already been achieved during the past few generations. The graduate of to-day seems to be definitely inferior to his predecessors in the range of knowledge, in the capacity to take initiative, in the art of expression, in the determination to conquer difficulties and in the pursuit of truth, knowledge and perfection. Unless we ensure that the highest standards prevail in our academic institutions, our degrees will not be able to achieve success in the practical business of life.

The evil starts in the pre-university stage. The vast majority of students who flock to the colleges are ill-prepared and ill-equipped to profit by higher learning. Much of the Intermediate work is really of the nature of secondary education. No wonder that there is a staggering wastage in the shape of failures which range from 40 per cent to 60 per cent at the Intermediate Examination. These figures take on a sombre character when it is realized that the minimum marks required for a pass in most of our universities are only 33 per cent and that a big majority of candidates pass only in the third class. The story of the Intermediate disaster is repeated more or less in the same dimensions at every stage of university education, raising doubts about the value of the academic discipline, and the benefit of public funds invested in turning out graduates of such poor quality and in such small numbers in relation to the thousands that enter the portals of the university. It was a sneer at one time that Indian higher education, tracing its origin to Macaulay, only turned out clerks or people that were fit to hold clerkships. But they were clerks who were good at their trade. Now in great part our universities still turn out clerks, but they are clerks, from all accounts, with a limited stock of dependable knowledge over a very narrow range of subjects, the University hardly making any profound impression on the development of their faculties and personalities.

The causes of the low standards that are prevalent presumably all over India are not far to seek. Our schools and colleges are congested and they are ill-equipped; they do not have a proper staff-student ratio; they have not the power to determine the conditions of admission; they have no control over the recruitment of staff, they have not sufficient academic freedom and academic autonomy to fix standards and give effect to them.

(Continued on page 7)

THE NEW ENERGY

In a recent parliamentary speech Sir Winston Churchill, reviewing the world situation in the light of atomic energy development, said:

"The human race can have the swiftest expansion of material well-being that has ever been dreamed of,—abundance and a degree of leisure never before possible."

At the same time the British Government announced that the responsibility for further atomic research is to be transferred from the Ministry of Supply to a Government-controlled public corporation.

This indicates that the way is now open for a vast expansion of the uses of the new source of power, and that the great industrial concerns of Britain may now go ahead with their own research on a much increased scale.

Sir Christopher Hinton, head of the Atomic Energy Production Establishment at Risley, Lancashire, recently revealed that a thermal reactor capable of supplying power in industrial quantities is being built.

This is at Calder Hall, Cumberland, close to the atomic energy station of Sellafield.

Already the buildings are going up on what was until recently farmland, and power will flow from the new generating station into the national grid in two years' time.

At the same time designs for a new type of atomic energy power station employing a fast breeder reactor have been completed.

This reactor produces enough fissile material to make it self-supporting in fuel.

The thermal reactor is graphite-moderated and cooled by circulating carbon-dioxide under pressure.

The reactor core is enclosed in a mild steel shell within the biological shield of concrete; boilers are arranged round it to supply steam to turbo-alternators of a conventional type.

These thermal reactors, however, in addition to producing heat, make a fissile material usable in a fast breeder reactor which, once started, can breed its own.

Thus, in time, Britain will be able to discard the thermal reacter and concentrate on breeder reactors producing their own fuel.

First applications of atomic energy for other than military purposes have been possible in the production of electric power. It is possible that thermal reactor stations will be adopted rapidly by industry generally.

In the next few years it may be possible also to use the enormous heat generated by the reactors to extend district heating to all towns where the electricity supply is provided by atomic means.

But there could be rapid progress from these large-scale industrial undertakings to make atomic energy of use even to individuals.

First, no doubt, will come atomic-powered ships. The type of reactor which can be used to provide electrical energy ashore could obviously be carried in a large ship.

Sir John Cockcroft, director of the Harwell Atomic Energy Establishment, revealed as long ago as 1951 that design studies of mobile reactors were well under way in Britain.

He stated that a reactor developing 10,000 kw. of power at only 25 per cent efficiency would develop 40,000 kw. of thermal energy and burn 40 grams of fuel a day.

A ship using a reactor producing 10,000 kw. would burn only a little more than 30 pounds of nuclear fuel a year.

The Anglo Saxon Oil Company's 12,000 ton oil tanker 'Auris' sailed across the Atlantic at 8 knots propelled by her gas turbo-alternator developing 860 kws.

An alternator of 10,000 kw. would, therefore, be capable of driving a very large and fast ship. The fuel cost for operating such a

(*Continued on page 7.*)

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH

Sachivottama Dr. Sir C. P. Ramaswamy Iyer, K.C.I.E., was good enough to visit the International Academy of Sanskrit Research, Mysore, on the 23rd morning. He spent half an hour acquainting himself with the work of the Academy and examining its rare collection of manuscripts, and then attended a select assemblage of orthodox Sanskritists.

Vidwan N. Venkatanarasimhacharyar, Professor of Dharmasastra, welcomed him in the following verses specially composed for the occasion:

मङ्गलपद्यमालिका.

१. अन्तर्गूढं प्रशास्ती शिशिरकरसुधामण्डलं मण्डयन्ती
व्याख्यामुद्रां रथाङ्गं दरमपि दधती पुस्तकं हस्तकञ्जैः ।
वामाङ्कोद्भासि लक्ष्मीसुभगनिजतनुः पुण्डरीकासनस्था
वागीशाख्या पुराणी दिशतु भगवती देवता भद्रवस्ताम् ॥ १ ॥

२. रामस्वामैय्यरित्याह्वय विबुधवरान् सर् पशस्ति प्रपन्नान्
गीर्वाणांग्लेयभाषापरिचयचतुरान् आस्तिकेष्वग्रगण्यान् ।
सभ्यान् श्रीमद्गुर्यामनुपमधिषणान् विश्वविद्यालयस्या
ध्यक्षान् सर्वांमिनन्द्यान् वयमिह बहुधा स्वागतैर्नन्दयामः ॥ २ ॥

३. श्रीमच्छ्रीजयचामराजविभुभाऽऽरम्भे समुद्घाटिता
जि. आइ. ज्यौतिषिकैरुदारहृदयैस्सुष्ठु प्रतिष्ठापिता ।
प्राच्यग्रन्थविमर्शशोधनसभा प्राच्यप्रतीच्याखिल-
प्रज्ञावत्परिमण्डिता शुभकरी निर्वर्तिता प्रागिह ॥ ३ ॥

४. तत्काले भवतां समागमसमाकांक्षा समुत्कण्ठिता
प्राच्यग्रन्थविमर्शशोधनसभा सेयं न तद्वाञ्छितम् ।
प्राप्ता दैवतभारतीसमुचितप्रेम्णा यदृच्छाऽऽगतान्
रामस्वामिसुधीमणींश्च भवतस्संमान्य धन्या वयम् ॥ ४ ॥

५. सचिवोत्तमेति, सरिति, प्रधावते स्वस्ति दिशतु भवतेऽथ ।
सचिवायानन्तपुराख्यान्यां (तिरुवांकूर्) प्रथमं रमापतिर्भगवान् ॥ ५ ॥

६. इति नृपवाणीसौधे धार्मिकतन्त्रप्रधानविबुधोऽयम् ।
नीलातपत्यमिजनो वेङ्कटनरसिंहसूरिराशास्ते ॥ ६ ॥

... inspiring Vedic chant from Rigveda and Yajurveda by members of the Maharaja's Sanskrit College followed.

Then Sri G. R. Josyer, M.A., F.R.E.S. the Founder and Director, welcoming Sir Ramaswamy Iyer, observed,

तत्रभवतां श्रीमतां सचिवोत्तम सर् सि. पि. रामस्वामि आर्यवर्याणां भवतां च एषा प्राचीनसंस्कृतग्रन्थप्रकटनविश्वसंस्था सुस्वागतं सादरं प्रयच्छति । एते महोन्नताः दशरथस्य पुत्रो राम इव श्रीमतां पट्टाभिराम आर्याणां तपःफलात्सञ्जाताः एतत्पञ्चाशद्वत्सरेषु अहरहरभिवर्धमानेन स्वेन तेजसा दक्षिणभारते समग्रेभारतेऽपि अद्वितीयां ख्यातिं गताः ।

दक्षिणभारते न कोऽप्यपरः वीर्ये वैदुष्ये सौजन्ये दक्षतायां एतेषामग्रे स्थातुं शक्तः । समग्रे भारतेऽपि एतेषां साम्येन निर्देष्टव्या अतिविरलाः । धीरोदात्त धीरललित धीरप्रशान्तेति त्रिस्रोतसो गुणग्रामाः गंगेव शिवशिरसि एतेषां मूर्धनि विराजन्ते । अद्यैते अपरे वयस्यपि अहर्निशं अविश्रान्ततया आसेतुहिमाचलं प्रचरन्तः अपरो भानुरिव स्वांशुभिस्सर्वेष्वपि सहृदयेषु उन्मेषं आनन्दं आश्चर्यं वितरन्ति ।

एते भवद्दासजनस्य सुचिरं परिचिताः, मयि उत्तमपुरुषसहजेन निष्कारणेन सौहार्देन युताः, मद्धितैषिणश्च । संस्कृतेऽप्येतेषां अकुण्ठितं वैदुष्यं, अनन्यसाधारणी श्रद्धा, तद्ज्ञानप्रसारणे निरतिशयो उत्साहः । एतत्संस्थायाः एते मन्मुखेन प्रणेतारः । एतेषामागमने एषा संस्था परं सञ्जातहर्षा । एतेषां जगद्रक्षको भगवान् श्रीमद्रामानुजस्येव सुदीर्घमायुष्यं श्रीमच्छङ्करस्येव देदीप्यमानां प्रतिभां ददात्विति सप्रश्रयमाशास्महे ।

"ತತ್ರ ಭವತಾಂ ಶ್ರೀಮತಾಂ ಸಚಿವೋತ್ತಮ ಸರ್ ಸಿ. ಪಿ. ರಾಮಸ್ವಾಮಿ ಆರ್ಯವರ್ಯಾಣಾಂ ಭವತಾಂ ಚ ಏಷಾ ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥಪ್ರಕಟನ ವಿಶ್ವಸಂಸ್ಥಾ ಸುಸ್ವಾಗತಂ ಸಾದರಂ ಪ್ರಯಚ್ಛತಿ. ಏತೆ ಮಹೋನ್ನತಾಃ ದಶರಥಸ್ಯಪುತ್ರೋ ರಾಮ ಇವ ಶ್ರೀಮತಾಂ ಪಟ್ಟಾಭಿರಾಮ ಆರ್ಯಾಣಾಂ ತಪಃಫಲಾತ್ಸಂಜಾತಾಃ ಏತತ್ಪಂಚಾಶದ್ವತ್ಸರೇಷು ಅಹರಹರಭಿವರ್ಧಮಾನೇನ ಸ್ವೇನತೇಜಸಾ ದಕ್ಷಿಣ ಭಾರತೆ ಸಮಗ್ರೆ ಭಾರತೇಪಿ ಅದ್ವಿತೀಯಾಂ ಖ್ಯಾತಿಂಗತಾಃ.

ದಕ್ಷಿಣ ಭಾರತೆ ನಕೋಪ್ಯಪರಃ ವೀರ್ಯೆ ವೈದುಷ್ಯೆ ಸೌಜನ್ಯೆ ದಕ್ಷತಾಯಾಂ ಏತೇಷಾಮಗ್ರೆ ಸ್ಥಾತುಂ ಶಕ್ತಃ. ಸಮಗ್ರೆ ಭಾರತೆಪಿ ಏತೇಷಾಂ ಸಾಮ್ಯೇನ ನಿರ್ದೇಷ್ಟವ್ಯಾಃ ಅತಿವಿರಳಾಃ. ಧೀರೋದಾತ್ತ ಧೀರಲಲಿತ ಧೀರಪ್ರಶಾಂತೇತಿ ತ್ರಿಸ್ರೋತಸೊ ಗುಣಗ್ರಾಮಾಃ ಗಂಗೇವ ಶಿವಶಿರಸಿ ಏತೇಷಾಂ ಮೂರ್ಧನಿವಿರಾಜಂತೆ. ಅದ್ಯೈತೆಪರೆ ವಯಸ್ಯೆಪಿ ಅಹರ್ನಿಶಂ ಅವಿಶ್ರಾಂತತಯಾ ಆಸೇತುಹಿಮಾಚಲಂ ಪ್ರಚರಂತಃ ಅಪರೊ ಭಾನುರಿವ ಸ್ವಾಂಶುಭಿಃ ಸರ್ವೇಷ್ವಪಿ ಸಹೃದಯೇಷು ಉನ್ಮೇಷಂ ಆನಂದಂ ಆಶ್ಚರ್ಯಂ ವಿತರಂತಿ.

ಏತೆ ಭವದ್ದಾಸಜನಸ್ಯ ಸುಚಿರಂ ಪರಿಚಿತಾಃ, ಮಯಿ ಉತ್ತಮ ಪುರುಷಸಹಜೇನ ನಿಷ್ಕಾರಣೇನ ಸೌಹಾರ್ದೇನ ಯುತಾಃ, ಮದ್ಧಿತೈಷಿಣಶ್ಚ. ಸಂಸ್ಕೃತೇಪ್ಯೇತೇಷಾಂ ಅಕುಂಠಿತಂ ವೈದುಷ್ಯಂ, ಅನನ್ಯಸಾಧಾರಣೀಶ್ರದ್ಧಾ, ತದ್ಜ್ಞಾನಪ್ರಸಾರಣೆ ನಿರತಿಶಯೊ ಉತ್ಸಾಹಃ. ಏತತ್ಸಂಸ್ಥಾಯಾಃ ಏತೆ ಮನ್ಮುಖೇನ ಪ್ರಣೇತಾರಃ. ಏತೇಷಾಂ ಆಗಮನೆ ಏಷಾ ಸಂಸ್ಥಾ ಪರಂ ಸಂಜಾತಹರ್ಷಾ. ಏತೇಷಾಂ ಜಗದ್ರಕ್ಷಕೋಭಗವಾ ಶ್ರೀಮದ್ರಾಮಾನುಜಸ್ಯೇವ ಸುದೀರ್ಘಮಾಯುಷ್ಯಂ ಶ್ರೀಮಚ್ಛಂಕರಸ್ಯೇವ ದೇದೀಪ್ಯಮಾನಾಂ ಪ್ರತಿಭಾಂ ದದಾತ್ವಿತಿ ಸಪ್ರಶ್ರಯಂ ಆಶಾಸ್ಮಹೆ."

"Sir Ramaswamy Iyer and Gentlemen,

It gives me great pleasure to welcome you to this humble Institution in the cause of Sanskrit. For some 38 years now there has existed an unseen wireless chord of regard between this great son of India and this small citizen of Mysore. Like St. Francis of Assisi, Sir Ramaswamy Iyer bubbles with friendship and chivalrous *bon homie*. It was my desire to invite him to participate in the inauguration ceremony of the International Academy of Sanskrit along with His Highness two years ago. But while I was still toying with the thought, he had flown to the other hemisphere as an Ambassador of Sanskrit.

But in this world, things that ought to happen, do happen, although belatedly. The Academy is happy to welcome him today.

Sir Ramaswamy Iyer, I see your name not infrequently in connection with reports of the Professor Kuppuswamy Sastri Institute at Madras. I am also a contribution of Professor Kuppuswamy Sastriar. His farewell words to me were; "I do not want many students for Honours. If each year I am able to send out 4 or 5, in 10 years I shall have sent out 40 people interested in the propagation of Sanskrit." I hope his soul is hovering over us here today with some happiness. Perhaps not his soul alone, but also two other modern sages of Sanskrit, Professor Hiriyanna and Rao Bahadur M. Rangacharya. All the three great names in modern South Indian Sanskrit have moulded my Sanskrit. And this Academy may be said to be a tribute to all the three.

It is a tribute not only to them, but to those hoary ancients whose knowledge was unparalleled anywhere else in the world, those gifted men who traversed the realms of knowledge with giant strides, Yagnavalkya, Gowtama, Bharadwaja, Patanjali, Valmiki, Vyasa, Panini, Manu, Bhaskaracharya, Charaka, Sushruta, and others whose minds were dynamos, whose hearts were radios, whose hands wrote as in carved stone. How trivial the best of today are in comparison? How many Tagores can make one Kalidasa? How many Arabindo Ghoshs can make one Patanjali? How many Kalidasas or Bhavabhootis can make one Valmiki or Vyasa? What gratitude we owe to them for the riches that they have left behind! But we are yet too infantile, too imbecile to appreciate those riches. We find it all rust-ridden, dust-laden, and moth-eaten, and let it be!

It has appeared to me a great shame that it should be so, and this Academy was founded, by God's grace, to re-discover that lost world of knowledge, to pay tribute to those great seers, to make the knowledge of the past help the progress of the present.

It is progressing with a 1000 year old magnificent work of Bhojaraja, "Sringara-Prakasa," which two Universities, Madras and Mysore, attempted but failed to proceed with. It has brought out two manuals on Pancharatra Agama, and a timely work in Kannada on comparative religion It has secured manuscripts of astonishing scientific worth, on ancient aeronautics, manufacture of precious stones, and on Shilpa Shastra.

I do not know, Sir, how it compares with other institutions that you have seen in the East and West. But this I can say, that Sanskrit has no greater devotee anywhere in the world than this International Academy of Sanskrit Research, and none to equal it in ardour.

There are signs that God's blessings are with it. One such sign is your unforeseen visit today.

I thank you for your gracious visit."

Rising amidst cheers, the illustrious visitor, in the course of a brief speech remarked,

"Mr. Josyer, and friends!

I have been greatly pleased in visiting this Academy founded in quest of culture by Mr. Josyer, and opened by such an eminent personage as the Maharaja of Mysore. I have known Mr. Josyer for the last 38 years, and though our paths have lain in different ways, there has existed, as he has said, an unseen chord of sympathy between us during all these years. Unsolicitous of praise, undeflected by criticism, he has been pursuing selflessly the cause of our great and ancient culture. I have had the pleasure this morning of seeing some of the work done and the rare manuscripts collected by this Academy.

I am myself deeply interested in this cause, and have invested over a lakh of rupees in a similar enterprise. In Paris, Leyden, Rome, Leipzig, and elsewhere in Europe and America there are notable Sanskrit scholars, and with their aid and specially of Dr. Egerton of Yale, and the Poona University, I am seeking to trace the growth of ancient culture as evidenced by the changing significance of words. Words like Dharma, Gnana, Maya, can throw light on the course of the ancient culture by the changes in their meanings with the passage of time.

It is really a matter of pride that Sri Josyer has started this Institute in the cause of Sanskrit culture, and I am of opinion that the two institutions by me and Sri. Josyer may work conjointly and bring out some useful results in the patriotic service of Sanskrit. I wish every success and a bright future for this Academy of Sanskrit Research founded by Sri. Josyer in this part of the country and inaugurated by a great scion of India like H. H. the Maharaja of Mysore."

(*Continued from page 2.*)

Much anxious thought is being given to the problem of the medium of instruction in our universities. It has been a subject of acute controversy and it has evoked contradictory views even among the educationists whose patriotism cannot be disputed. At first the question of a national language to displace English was wrapped in political sentiment. English, dispite the great advantages it had conferred on the intelligentsia of the country, became a symbol of foreign domination and a threat to national culture. With the attainment of independence the demand for an Indian language as the medium of instruction became insistent. But as days go by the problem seems to appear in its proper setting. The size of India, the character of her population, the diversity of vernaculars not one of which can as yet yield the advantages of English, the rivalry among the exponents of the diverse tongues, both uni-lingual and multi-lingual, the large number of dialects or variants even in a major language like Hindi, the paucity of books in arts and science subjects, the difficulty of finding technical terms in Indian languages, all these have toned down the rigours of language patriotism, often described as language imperialism. While on the one side we consider the desirability, even the necessity, of employing an Indian language as the medium of higher education, on the other side we are forced to consider India's backwardness in science and in scientific literature.

(*To be continued*)

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(*Continued from page 3.*)

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